

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 23rd June 1894.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Ghosak" ... ..	Khulna ... ..	...	...
2	"Māsik" ... ..	Calcutta ... ..	294	...
<i>Fortnightly.</i>				
3	"Bankura Darpan" ... ..	Bankura ... ..	397	15th June 1894.
4	"Kasipur Nivāsi" ... ..	Kasipur, Barisāl ... ..	300	13th ditto.
5	"Ulubaria Darpan" ... ..	Ulubaria ... ..	720	...
<i>Weekly.</i>				
6	"Banganivási" ... ..	Calcutta ... ..	8,000	15th ditto.
7	"Bangavāsi" ... ..	Ditto ... ..	20,000	16th ditto.
8	"Burdwān Sanjivani" ... ..	Burdwan ... ..	310	12th ditto.
9	"Charumihir" ... ..	Mymensingh ... ..	...	12th ditto.
10	"Chinsura Vārtāvaha" ... ..	Chinsura ... ..	500	...
11	"Dacca Prakāsh" ... ..	Dacca ... ..	2,400	17th ditto.
12	"Education Gazette" ... ..	Hooghly ... ..	950	15th ditto.
13	"Hindu Ranjikā" ... ..	Boalia, Rejshahi ... ..	248	...
14	"Hitavādī" ... ..	Calcutta ... ..	3,000	15th ditto.
15	"Murshidabad Hitaishi" ... ..	Murshidabad ... ..	...	13th ditto.
16	"Murshidābād Pratimādhī" ... ..	Berhampore ... ..	...	15th ditto.
17	"Pratikār" ... ..	Ditto ... ..	608	15th ditto.
18	"Rangpur Dikprakāsh" ... ..	Kakinia, Rangpur ... ..	170	...
19	"Sahachar" ... ..	Calcutta ... ..	800-1,000	13th ditto.
20	"Samaj-o-Sāhitya" ... ..	Garibpore, Nadia ... ..	1,000	...
21	"Samaya" ... ..	Calcutta ... ..	4,000	15th ditto.
22	"Sanjivani" ... ..	Ditto ... ..	4,000	16th ditto.
23	"Sansodhini" ... ..	Chittagong ... ..	...	...
24	"Sāraswat Patra" ... ..	Dacca ... ..	(300-400)	16th ditto.
25	"Som Prakāsh" ... ..	Calcutta ... ..	800	18th ditto.
26	"Sudhakar" ... ..	Ditto ... ..	2,000	...
27	"Vikrampur" ... ..	Lauhajangha, Dacca ... ..	600	14th ditto.
<i>Daily.</i>				
28	"Banga Vidyā Prakāshikā" ... ..	Calcutta ... ..	500	18th and 19th June 1894.
29	"Dainik-o-Samāchār Chandrikā" ... ..	Ditto ... ..	1,200	12th, 14th and 17th to 21st June 1894.
30	"Samvād Prabhākar" ... ..	Ditto ... ..	1,435	15th, 16th and 18th to 21st ditto.
31	"Samvād Purnachandrodaya" ... ..	Ditto ... ..	300	15th, 16th and 18th to 20th ditto.
32	"Sulabh Dainik" ... ..	Ditto ... ..	3,000	16th and 18th to 21st ditto.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
33	"Dacca Gazette" ... ..	Dacca ... ..	500-600	18th June 1894.
<b>HINDI.</b>				
<i>Monthly.</i>				
34	"Bihar Bandhu" ... ..	Bankipore ... ..	500	For the month of May 1894.
35	"Darjeeling Mission ke Māsik Samāchār Patrika." ... ..	Darjeeling ... ..	500	...
<i>Weekly.</i>				
36	"Aryāvarta" ... ..	Dinapore ... ..	750	...
37	"Bhārat Mitra" ... ..	Calcutta ... ..	2,500	11th June 1894.
38	"Hindi Bangavāsi" ... ..	Ditto ... ..	10,000	11th and 18th June 1894.
39	"Uchit Vakta" ... ..	Ditto ... ..	...	16th June 1894.
<b>PERSIAN.</b>				
<i>Weekly.</i>				
40	"Hablu Mateen" ... ..	Calcutta ... ..	...	...
<b>URDU.</b>				
<i>Weekly.</i>				
41	"Akhbar-e-Al Panch" ... ..	Bankipore ... ..	750	7th June 1894.
42	"Darussaltanat and Urdu Guide" ... ..	Calcutta ... ..	300	14th Ditto.
43	"General and Gauhariasti" ... ..	Ditto ... ..	410	15th Ditto.
44	"Mehre Monawar" ... ..	Muzaffarpur ... ..	150	...



No.	Names of newspapers.				Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.		
	URIYA.									
	Monthly.									
45	"Asha "	...	...	Cuttack	...	80				
46	"Pradíp "	...	...	Ditto	...	.....				
47	"Samyabadi "	...	...	Ditto	...	.....				
48	"Taraka and Subhavártá "	...	...	Ditto	...	.....				
49	"Utkalprabhá "	...	...	Mayurbhunĵ	...	97				
	Weekly.									
50	"Dipaka "	...	...	Cuttack	...	.....				
51	"Samvad Váhika "	...	...	Balasore	...	203				
52	"Uriya and Navasamvád "	...	...	Ditto	...	420				
53	"Utkal Dípiká "	...	...	Cuttack	...	450				
	PAPERS PUBLISHED IN ASSAM.									
	BENGALI.									
	Fortnightly.									
54	"Paridarshak "	...	...	Sylhet	...	480			For the 2nd fortnight of Jyaistha,	
55	"Silchar "	...	...	Silchar	...	250			1301 B.S.	
56	"Srihattavási "	...	...	Sylhet	...	.....			Ditto ditto ditto.	







## II.—HOME ADMINISTRATION.

## (a)—Police.

1. The *Murshidabad Hitaishi* of the 13th June makes the following remarks—

The police in the Sijgram murder case in the district of Murshidabad.

on the Sijgram murder case in the district of Murshidabad:—

This case was heard in the first instance by Rai Pran Kumar Ghose Bahadur, Deputy Magistrate of the Kandi subdivision, and he seems to have committed it to the Sessions without sufficient evidence. No direct or even circumstantial evidence was forthcoming against the prisoners, and they should not have been committed to the Sessions. The incident is an instance of Deputy Magistrates committing cases to the Sessions without proper evidence. The case was of considerable importance, and yet it was allowed to be investigated by an officiating head-constable, Ram Prasanna by name. Here is a case of real murder, and yet—thanks to the efficiency of the police—the murderers have not been punished! The police in this case relied on the confessions of the accused, and never thought of finding out evidence in corroboration of their confessions.

2. The *Sahachar* of the 13th June has the following:—

Recrudescence of theft and dacoity in the country.

British rule brings with it everywhere peace and security of life and property, and hitherto the people of this country had enjoyed these benefits

to the fullest extent. Even now there is no complaint on the score of personal liberty, but the recrudescence of theft and dacoity in the country has greatly alarmed the people. Many well-to-do persons have now taken to dacoity as a profession. They have dacoits under them, and appropriate to themselves the proceeds of their dacoities. If any of these dacoits are arrested, these men procure their acquittal by engaging good pleaders and mukhtars on their behalf. The writer has heard of many things regarding the conduct of the police in this connection, which the fear of the law of libel prevents him from disclosing. And if what he has heard be only partially true, then the times of dacoits like Ragho, Reje Vaishnav and Dapa Muchi must be admitted to have come back. Government should enquire into the following points:—In what relation does the police now stand to the people? Whether or not the people still consider the police competent to protect their lives and property. Whether or not the police has still the fear which they once had of being reported against to the authorities by the people of the country in case of failing to do their duty. Why is it that so many cases of dacoity now go undetected? And whether or not the people now inform the Magistrate of dacoity cases as they used to do in the past. Formerly, Government used to make secret enquiries about the private expenditure of its employés in the Commissariat, the Public Works and the Police in order to ascertain whether or not they had any illegal sources of gain, but are such enquiries made by it now?

For some years it has been the policy of Government to increase the powers of the police in order to enable it to inspire awe in the minds of the upper classes of the people. The recent amendment of the Criminal Procedure Code, requiring the people to give information to the police regarding unlawful assemblies, was made in pursuance of this policy, and will be productive of great mischief. The police now attaches greater importance to the work of terrorising the people than to that of keeping down theft and dacoity in the country. As the authorities now want to see its powers increased, they necessarily connive at the unjust acts which are committed by police officers. Now, suppose police officers to be in league with dacoits and to connive at their acts; and suppose they do not arrest and chalan dacoits, and even when they do so evidence sufficient to ensure their conviction is not forthcoming; and suppose, lastly, that Deputy Magistrates, who are in mortal dread of the police, will accept without demur the statements of police officers and let off wrong-doers, what remedy can the people possibly have? They dare not go to the Magistrate and complain to him against the police, for they fear lest their doing so should bring them into trouble. Policemen in the past were in many instances in league with dacoits, and used to receive a portion of the goods looted by them. So they may very well be supposed to have a secret understanding with dacoits even now. The fact is life and property are not now so secure as they used

MURSHIDABAD  
HITAISHI,  
June 13th, 1894.

SAHACHAR,  
June 13th, 1894.



to be some years ago. Theft and dacoity are now rife in the country, and people in the suburbs of Calcutta are leaving their homes and taking shelter in the town. It is desirable that Government should enquire into the matter.

It is certainly to the credit of the English that the beggar in the street tells his oppressor 'ইংরাজের যুক্ত, চানাকী নহে' 'it is no easy thing oppressing and harassing people under the British rule;' but though the people still see in the British *regimé* a safeguard against oppression, their respect for British Criminal Courts in the country has greatly decreased. This is not as it should be.

SANAY,  
June 15th, 1894.

3. The *Samay* of the 15th June says that the putting up in the streets of Calcutta of notices containing the words 'Tree daubing,' 'Congress of nations,' has alarmed many people. There is, however, no cause for alarm, for the notice only contains the name of the subject on which there will be a play in the Corinthian Theatre. By coupling tree-daubing with the Congress, the managers of the theatre seem to mean to ridicule the Congress movement. Managers of theatres playing such a trick in other and highly civilised countries would have been obliged to clear out bag and baggage, but they have no such fear in this country. The police, however, ought to interfere in the matter.

An objectionable placard in the streets of Calcutta.

HITAVADI,  
June 15th, 1894.

4. The *Hitavadi* of the 15th June has the following:—

Enquiry into the publication of papers connected with the case of the Barrackpore Cantonment clerk.

The present editor of this paper was more than once harassed by police detectives. This time the detectives have been ordered to enquire as to how papers connected with Colonel Freeth's attempt to oppress a clerk have come into his hands. Possibly some innocent men will be rebuked or punished on suspicion in connection with the affair. It is by thus punishing the innocent that Government takes credit to itself. Now, considering that no detectives are employed in connection with the publication of official secrets in the *Englishman* and the *Pioneer*, how is it that they have been set in motion in this case?

SULABH DAINIK,  
June 20th, 1894.

5. The *Sulabh Dainik* of the 20th June has leant from the *Indian Mirror*

The Commissioner of Police a rain-gambler.

that Sir John Lambert, Mr. Justice Macpherson and Mr. Eddis, Attorney, are among the rain-gamblers of the town. It is a matter of great shame that men like these should have so much sympathy with an illegal pastime. As the name of Mr. Lambert appears among those of persons engaged in the rain-gambling, the writer has no hopes that it will be put down by the police.

(b)—Working of the Courts.

CHARUMIHIR,  
June 12th, 1894.

6. The *Charumihir* of the 12th June says that it is another form of the

The administration of criminal justice under Sir Charles Elliott.

undue pressure which Sir Charles Elliott has been for the last few years bringing to bear upon the criminal judiciary with a view of prejudicing the accused in criminal cases that the order has been recently issued doing away with the necessity of recording evidence in the police in all cases except those of theft, dacoity, and similar grave offences. The evidence which is recorded by the police often discloses the falsity of criminal charges, and thus helps accused persons to get their acquittal.

CHARUMIHIR.

7. The same paper says that Mr. Luttmann-Johnson's order directing all

Punishment of disobedience of summons.

Magistrates in the Dacca Division not to let off those who disobey summonses with small fines, but to inflict upon them simple imprisonment, or at least a substantial fine of Rs. 20, has commenced to bear fruit, for several Magistrates have already punished this offence with the fine or imprisonment prescribed. Mr. Luttmann-Johnson's order shows that Sir Charles Elliott's rigorous policy in the matter of criminal administration is being fully carried out by his subordinates.

It has also been ordered by the Magistrate of Mymensingh that since Honorary Magistrates do not show themselves willing to inflict the prescribed punishment, cases relating to the disobeying of summonses should not be sent to their file.



8. The *Murshidabad Hitaishi* of the 13th June has learnt that in the Court of a local Deputy Magistrate the names of petitioners are called on as soon as the Court sits; but on the parties entering appearance with their legal advisers, the Deputy Magistrate goes to his khas chamber and does other work. This causes serious inconvenience to them, for they have to wait till their cases are considered by the Deputy Magistrate. The pleaders who appear for these applicants are also put to inconvenience, for they are compelled to wait at the Deputy Magistrate's Court, and their practice suffers. These things should be represented to the Deputy Magistrate.

MURSHIDABAD  
HITAISHI,  
June 13th, 1894.

9. The same paper says that the District Judge of Murshidabad has greatly benefited the local public by allowing a room within the limit of the Court compound to be used by jurymen during Sessions trial. The writer thanks the Judge for this act.

MURSHIDABAD,  
HITAISHI.

10. The *Dacca Prakash* of the 17th June says that it is no use publishing the rumours that are afloat in Dacca town regarding the conduct of an English judicial officer, for Mr. Crawford's case should show that it is no use bringing charges against an English judicial officer.

DACCA PRAKASH,  
June 17th, 1894.

11. The same paper says that lately the Divisional Commissioner spent five hours in inspecting the papers in the record-room of the Dacca Collectorate. But the time would have been more profitably spent if he had inspected the Courts of some judicial officers without giving previous notice of his intention to do so. If he had done so, many mysteries would have come to light. It is surprising that abuses well known to all should continue in the law Courts under the eyes of an experienced Commissioner like Mr. Luttmann-Johnson.

DACCA PRAKASH.

12. The *Dainik-o-Samachar Chandrika* of the 21st June says that Mr. Lovett, the Magistrate of Azamgarh, abused an accused person in his Court, and the accused person by way of return flung his shoe at Mr. Lovett. The man has been sentenced to two years' imprisonment for this offence. But the officer who could not keep his temper and forgot good manners on the Bench ought also to be taught a lesson.

DAIKNI-O-SAMACHAR  
CHANDRIKA,  
June 21st, 1894.

#### (c)—Jails.

13. The *Dainik-o-Samachar Chandrika* of the 18th June has the following observations on the Government Resolution on the Jail Administration Report for 1893:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 18th, 1894.

(1) The writer shares the Lieutenant-Governor's satisfaction at the reduction in the number of prisoners whipped during the year. Considering how barbarous this punishment is, and that it cannot be undone when it has been once inflicted, it would be well to abolish this punishment altogether.

(2) How is the great difference between the earnings in the Dacca and Midnapore Jails, respectively, to be accounted for? Why are the earnings so small in Dacca?

(3) The Lieutenant-Governor says that "he has hardly ever found in his inspection of jails any instances in which simple imprisonment has been imposed where it would have been more judicious to inflict rigorous imprisonment." How can the Lieutenant-Governor expect to come across such cases when the Magistrates often inflict rigorous imprisonment even on those who ought to be punished with simple imprisonment? His Honour's remark will encourage the criminal judiciary to administer the law with greater vigour still.

(4) Why was the number of persons who were sent to jail, during the year under report, for failing to furnish security for good behaviour, so large compared with the numbers in previous years? Were innocent persons harassed by the authorities? Mr. Glazier, Magistrate of Dinajpur, was censured by Sir Ashley Eden for having sent many persons to jail on mere suspicion. But as Sir Charles Elliott does not tread in the footsteps of Sir Ashley, the larger number shewn under this head naturally excites suspicion.



(5) The result shown in the comparative table of jail mortality is not such that Government can either pride or congratulate itself upon it. For, though the average rate of mortality during the decade 1884—93 was much smaller than the average rate in the decades 1844—53 and 1854—63, the rate during 1874—83 was higher than that during the previous decade. So the rate in the next year's report may be larger than that in the present report.

(6) Government's explanation of a death-rate among the jail population which is higher than the death-rate outside the jail, is not satisfactory. Those who fill the jails in this country are certainly better fed, better clothed, and more cared for in jails now-a-days than when they are not in jail. Nor can climatic conditions be held accountable for the higher rate, for Bankura, which enjoys an excellent climate, had the largest death-rate from dysentery and diarrhoea. In other jails, too, large numbers died of the same diseases. Government accounts for this by saying that a very large number of prisoners come to jail in bad health. Does Government mean to say that it is the weak and sick persons who commit all the daring crimes in the country? The fact is, as has been more than once pointed out by the writer, overwork is the cause of the higher death-rate among prisoners. It is well known that if food is taken after excessively hard labour, and the practice is continued for any length of time, diarrhoea and dysentery will occur.

(7) The Lieutenant-Governor was no doubt actuated by a good motive in ordering that no under-trial prisoners should be detained long in *hajut*. But the order is not in all cases producing good results. For since its issue the Magistrates, and especially the Deputy Magistrates, have been clearing their files quickly without paying the least heed to the merits of cases. The writer is acquainted with many Deputy Magistrates, and most of them have defended their conduct by saying that if they did not do so, but took time to sift cases thoroughly, they would be in danger of incurring the displeasure of the Lieutenant-Governor, and of having their promotions stopped, or even of being degraded.

(d)—Education.

AL PUN II.  
June 7th, 1894.

14. *Al Punch* of the 7th June says that the gurus of pathshalas in Bihar do not properly teach their boys, but do private work during school hours for earning more money.

PRATIKAR,  
June 15th, 1894.

15. The *Pratihar* of the 15th June says that with all the elaborate arrangements for the diffusion of primary education among the masses, that education is not producing the result which is shown in connection with it in the official reports. The night schools and the village pathshalas are merely makeshifts on the part of gurus to secure Government grants and rewards, and pupils are not regularly taught there. When an inspecting officer comes on inspection, the gurus get some of the village boys to come to these pathshalas and schools, but the boys are sent away and the schools are shut as soon as the inspection is finished. A similar dodge is employed in connection with the annual examinations of these schools and pathshalas. Nor is the condition of village girls' schools much better. The money which is being spent on primary education is, therefore, a sheer waste of public funds.

SANJIVANI,  
June 16th, 1894.

16. The *Sanjivani* of the 16th June has the following:—  
In its Resolution on the annual report of the Education Department, we find the Government requesting the Director of Public Instruction to alter the curriculum of the middle scholarship examination. We have from time to time made proposals in view of such alteration, and we shall now give a short history of that examination, and then say something in connection with the alteration of the text-books fixed for it.

In 1857-58 the following were the texts-books for the middle scholarship examination:—

- (1) *Bahyarastur sahit manav prakritir samvanda vichar*;
- (2) *Charupatha*, Part II;
- (3) Kalidas Mitra's Human Physiology;
- (4) Shyama Charan's Vyakarana (Grammar);



- (5) Geography and map-drawing;
- (6) Rajendralal Mitra's Physical Geography;
- (7) History of Bengal;
- (8) Arithmetic including vulgar and decimal fractions and extraction of square and cube roots;
- (9) K. M. Banerji's Geometry (Book I);
- (10) Prasanna Kumar Tagore's Mensuration; and
- (11) Bhudev's Physical Science.

In 1861-62 the following were the text-books:—

- (1) *Bahyavastur sahit manav prakritir sambandha vichar*, Parts I and II;
- (2) *Charupatha*, Part II;
- (3) *Nur-Jehaner Jivancharita*;
- (4) Shyama Charan's Vyakarana;
- (5) Nilmani Basak's History of India;
- (6) Marshman's History of Bengal;
- (7) Tarinicharan's Geography;
- (8) Rajendralal's Physical Geography and map-drawing;
- (9) Arithmetic;
- (10) *Jamidari o-mahajani hisar*;
- (11) Geometry (Book I);
- (12) Mensuration; and
- (13) Algebra up to division.

To these were added, in 1862-63, Political Economy, Algebra up to fractions, and Geometry (Book II). In 1864-65 the minor scholarship examination was for the first time introduced. In the curriculum of this examination Bengali literature was not included. The other subjects were as in the middle vernacular examination, only there was, in addition, a stiff text-book in English, named English Prose and Verse Reader, and the questions in history and algebra had to be answered in English. Sir George Campbell thoroughly reformed the Education Department. In 1871-72 he also altered the curriculum for the middle scholarship examination. With the exception of the three text-books in Bengali and the two text-books in history, the curriculum remained unaltered, but Hygiene, Mensuration and Surveying were appointed as additional subjects. The curriculum now fixed for the middle scholarship examination was appointed in 1878 by Sir Richard Temple. Political Economy, Surveying and Zamindari Accounts ceased to be included in the curriculum, and Subhankari found a place in it as an additional subject. Formerly the only history appointed to be read for this examination was the History of India, but the History of Greece or of Rome or of England has been since read as a text-book in the Burdwan and Rajshahi Circles, the History of India continuing in use in the other circles. In 1890 Sir Alfred Croft appointed the History of either Greece, Rome, England or the World to be read throughout Bengal in addition to the History of India. The curriculum is now as follows: A prose and verse reader in English; English Grammar; one text-book in Bengali prose and another in Bengali poetry; Bengali Grammar; two text-books in history—History of India and the History of either Greece, Rome, England or the World; General Geography, Physical Geography; Arithmetic; Subhankari; Geometry; Mensuration; two text-books in Hygiene, and in Science either Physics, Chemistry or Botany.

From this short history of the curriculum of the middle scholarship examination we clearly see that the examination has become much easier than before. A book like *Bahyavastur sahit manav prakritir samvanda vichar* (A translation of Coombe's Constitution of Man), and subjects like Algebra, Political Economy and Surveying were very difficult to understand. We do not wish this examination to be made easier than it is now. What we have always protested against is that a large number of books should be imposed on the candidates for the middle vernacular examination by the inclusion of subjects in the curriculum which are useless to them.

The grounds of our protest are given below:—

- (1) The whole of Subhankari is examined in the upper primary examination. The portion of the Subhankari appointed to be read for the middle vernacular examination is much smaller. There is no need, therefore, of setting



a separate paper in Subhankari. (2) Surveying forms no part of the curriculum, and of Geometry only one book is read. Where is the good, then, of learning mensuration? (3) The study of ancient countries like Greece and Rome is no doubt very useful to higher students, but it is not at all suitable to children of 13 or 14. In our opinion two text-books in history—a History of India and a History of England—will be enough. (4) We fail to understand why the book named “The Way to Health” should still find a place in the curriculum under the head of Hygiene. (5) Science is now studied all over the world. We therefore say that it would be enough to include only the elementary principles of Physics in the curriculum of the middle scholarship examination. Physics will be sufficiently mastered if the candidates can explain to themselves the causes of every day natural phenomena. A knowledge of chemistry and botany is very necessary in medical practice, but though those sciences are not included in the curriculum of the medical schools, they are required of the candidates for the middle scholarship examination. We doubt whether chemical apparatus is kept in any school in Bengal, except one or two schools in Calcutta. Again, such apparatus is so costly that it is not to be hoped that any mufassal school will be able to get it. When candidates take either Chemistry or Botany, they consequently learn the subjects by rote. Their inclusion in the curriculum therefore does more harm than good.

Dr. Martin made last year not a bad arrangement about the text-books in literature. He has ruled that one text-book only shall be fixed in prose and one text-book only in poetry. We wish to make the amount of matter to be read still smaller. Seventy-five pages of prose and 25 pages of poetry in English, and 100 pages of prose and 50 pages of poetry in Bengali will be enough, and ought to be adhered to year after year.

In the present curriculum there are a good many alternative subjects, such as the History of Greece, the History of Rome, the History of the World, Elementary Botany and Elementary Chemistry. We do not like alternative subjects to be so many. The appointing of such alternative subjects may facilitate a candidate's mastery of one or more favourite subjects of study in higher examinations like those for the B.A. and M.A. degrees. But such an arrangement is calculated to do more harm than good in a low examination like the middle scholarship examination.

There is also another unsatisfactory feature about the present curriculum. No text-books are named except in literature. This is a great hardship to candidates of tender years. The candidates who appear in the middle scholarship examination are much younger than those who go in for the Entrance or First Arts examination. But text-books are named in almost every subject for the Entrance or First Arts examination, whilst none are named for the middle scholarship examination. In our opinion this is the reason why the results of the middle scholarship examination were so unsatisfactory last year. The head pandits of many middle class schools have complained to us that they and their students suffered a good deal of inconvenience from the fixing of a large number of alternative text-books and from no text-books having been named in most subjects.

SULABH DAINIK,  
June 19th, 1894.

17. The *Sulabh Dainik* of the 19th June says that though the schools and colleges are about to re-open after the summer vacation, the scholarship list for the last Entrance examination has not yet been out. It is hoped that the list will be published in the *Calcutta Gazette* of the 20th June. How long will the boys be kept in suspense?

SULABH DAINIK,  
June 21st, 1894.

Dr. Gurudas Banerji as President of the Central Text-Book Committee.

18. The *Sulabh Dainik* of the 21st June is glad at the appointment of Dr. Gurudas Banerji to the Presidentship of the Central Text-Book Committee.

(c)—Local Self-Government and Municipal Administration.

BANKURA DARPAN,  
June 15th, 1894.

19. The *Bankura Darpan* of the 15th June says that the re-assessment of rates by the local Municipality has become quite a scandalous affair. That the Municipality is doing this work in a most careless manner will appear from the following:—One



Gonsain Das lived in a rented house at Lalbazar. His family left this house after his death, which took place before the last Puja. This house is now in the occupation of another man, but the Municipality has, without making any enquiry into the matter, issued bills in the name of the deceased Gonsain Das. Bills have also been issued in the name of one Haradhan Bawaji, who was long ago imprisoned for theft, and is now most probably residing in the Midnapore Jail.

20. The *Dacca Prakash* of the 17th June says that, unable to punish a tahsildar who defalcated municipal money, the Dismissal of two employés of the Dacca Municipality. Municipal Commissioners of Dacca have dismissed two old servants of the Municipality. The offence of these two employés was that they had received receipt-books from the tahsildars in a torn state without examination. But they had recouped from their own pockets the loss of Rs. 29 and 14 annas which the Municipality had suffered from their not examining the receipt-books.

The proceedings in connection with their dismissal were most unsatisfactory. Only eight Commissioners and the Chairman were present at the meeting. A prayer for the adjournment of the meeting made by four Commissioners, on the ground of their having received the papers of the case too late, was not granted. One of the Commissioners present at the meeting admitted that his own goods, as well as those of a relative of his, had been attached by one of the employés for default in the payment of municipal rates.

21. The *Dacca Gazette* of the 18th June fails to understand why the members of the Sub-Committee appointed by the Dacca Municipality are taking only the Secretary to task for a certain fault for which the late Vice-Chairman was equally to blame. Why did the Commissioners allow the latter to compromise the matter without bringing it to the notice of the Committee? In this connection the writer would put the following questions to the Municipal Commissioners:—

- (1) Why did the Commissioners assemble at a certain place after the meeting of the 8th June last was over?
- (2) Whether it was not proposed to sign a certain requisition there?
- (3) Why was not the requisition signed?

The paper contains a long English article on the Municipality's treatment of two fit employés.

(g)—*Railways and communications, including canals and irrigation.*

22. The *Dacca Gazette* of the 18th June once more exhorts the Tippera District Board to give up their idea of a new road, and spend a small sum instead on the repair of the old one. The construction of the proposed road will inflict a serious loss on the raiyats of Chandpur by depriving many of them of their lands.

(h)—*General.*

23. *Al Punch* of the 7th June says that some Bengali Babus of the Postal Department in Bihar have maliciously brought about the dismissal of one Deva Ballava Sahai, Sub-Postmaster of Muncer. His petition not being properly attended to by the *Burra sahib* at Dinapore, he has appealed to the Government of India.

It is hoped that Lord Elgin will take this case into his favourable consideration.

24. The *Charumihir* of the 12th June complains of the delay which occurs in the registration of documents presented at the sub-registry office in Mymensingh owing to the Sub-Registrar being encumbered with multifarious duties.

25. The *Samay* of the 15th June is surprised to learn that Mr. Phillips, who was sharply rebuked by the just and impartial Sir Antony MacDonnell for his conduct in connection with the Suryyakanta case, has now been vested with first class powers by Sir Charles Elliott. By doing this act Sir

DACCA PRAKASH,  
June 17th, 1894.

DACCA GAZETTE  
June 18th, 1894.

DACCA GAZETTE,  
June 18th, 1894

AL PUNCH,  
June 7th, 1894.

CHARUMIHIR,  
June 12th, 1894

SAMAY,  
June 15th, 1894.



Charles has set native public opinion at nought, and given the natives to understand, though indirectly, that it being natural for a member of the conquering race to oppress the conquered, Mr. Phillips' oppression of Raja Suryyakant has been conduct worthy of the race he belongs to, and he has now been rewarded for the courage which he showed by such conduct. Sir Charles has also promoted Mr. Radice and Mr. Maude, of whom, the first was degraded for one year, and the second severely censured by Sir Antony MacDonnell. It is jealousy of Sir Antony that has apparently led Sir Charles to make these unjust promotions. But, whatever his motive in making these promotions, this much is certain, that by promoting high-handed and incapable officers like Messrs. Phillips, Maude and Radice, His Honour is simply encouraging their oppressions. It is a matter of great regret that the Government of India does not, in such cases, stay the hands of the Provincial Government. Does it not see that by neglecting to interfere in cases like these, it only brings discredit on itself, and harms its reputation for justice?

SAMAY,  
June 15th, 1894.

26. The same paper has the following:—

The *Pioneer's* proposal for exemption from the income-tax.

Though ordinary people, with an annual income of Rs. 500, have to pay the income-tax, Military officers on Rs. 500 a month are exempted from its payment. This exemption is most unjust, inasmuch as the latter have not to pay any house-rent, get medical aid gratis, and receive one-half of the cost of their dress from Government. The *Pioneer* now asks Government to extend the exemption to those Military officers whose monthly income, with the compensation allowance, exceeds Rs. 500. There is, of course, nothing that can be said in favour of this proposal; but the *Pioneer* is the adopted son of Government, and, considering Government's sense of justice and love of equality, the *Pioneer's* proposal may be taken up.

HITAVADI,  
June 15th, 1894.

27. The *Hitaradi* of the 15th June disapproves of the proposal to remove

Nawab Amir Hossein's removal from the office of Inspector-General of Registration.

Nawab Syed Amir Hossein from the post of Inspector-General of Registration. It will not be proper to remove the Nawab from the post on the ground that the salary attached to it is about to be reduced. Let there be no reduction of the salary of the post so long as the Nawab holds it. There are very few officers so able as the Nawab.

HITAVADI,

28. The same paper has the following:—

Reversal of Sir Antony MacDonnell's arrangements by Sir Charles Elliott.

Is Sir Charles Elliott determined to reverse every act of Sir Antony Macdonnell's administration? When Sir Antony called Sir Charles to order in the Viceregal Council, people thought that there was no good understanding between the two men. This misunderstanding has probably induced Sir Charles to give promotion to Mr. Maude, who was severely censured by Sir Antony in connection with the Radice case, and to promote Mr. Phillips. Now, you officials, do you look upon your administration of India as mere sport? Is your sovereignty of Bengal intended to furnish you with an opportunity of indulging in private grudge? Nero's administration was better than Sir Charles' administration. Is the Czar of Russia more oppressive, capricious and given to wrong-doing than the Lieutenant-Governor? It is hoped that the Government of India will watch the acts of this incompetent and worthless officer. The writer has heard much of Lord Elgin's liberality, moral courage, and strength of mind, and it is hoped that His Excellency will interfere in the acts of the Lieutenant-Governor, and thereby reassure the public mind. What is the good of there being a higher Government if it does not interfere in acts of jealousy and narrow-mindedness which can be seen through even by a boy? Who shall say when Bengal will be rid of this impulsive Lieutenant-Governor? Nobody can say how much longer the country will suffer at his hands?

### III. — LEGISLATIVE.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 21st, 1894.

29. The *Dainik-o-Samachar Chandrika* of the 21st June says that, like the Babu-Hindus of Bengal, the Babu-Hindus of

Devattar legislation.

Tirpatti, in the Madras Presidency, wish to see a law passed for the protection of *devattar* property. The Madras Government



has recorded a Resolution on the memorial submitted by these men, and forwarded that Resolution to the Supreme Government. The Raja Babu of Oudh has already submitted to the Government of India a draft Bill on the subject. The Hindus should beware and make arrangements from this time for protesting against legislation in this direction.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

30. Referring to the statement of the *Dacca Prakash* that there has been a total failure of crops in certain villages within the jurisdiction of the Narayanganj thana in the Dacca district, and in the south-eastern portion of the Shevalaya thana, and that great scarcity prevails in most places in the Faridpur district, where people are, in consequence, dying in large numbers from the eating of unwholesome food, the *Bangavasi* of the 16th June says that it is no wonder that, under these circumstances, thefts and dacoities should be so rife in those places. Attention has been repeatedly drawn to the scarcity prevailing in the Faridpur district, but the authorities seem to have taken no notice of it. Perhaps they cannot believe that men may die of eating unwholesome food, as their head is now too full of the idea of drainage and pipe-water.

BANGAVASI,  
June 16th, 1894.

31. A correspondent of the same paper complains of severe water scarcity in Patpukuria within the jurisdiction of the Jaynagar thana, in the 24-Parganas district, and says that large numbers of cattle are dying from the effects of drinking bad water. The villagers have to bring potable water from Jaynagar, a distance of six miles, and those who cannot do so, have to drink the filthy water procurable in the village. Government should do something to remedy the evil, —at least as much as can be done at a small expense.

BANGAVASI.

32. A correspondent of the same paper, writing from Kotalipara in the Faridpur district, says that Government has been doing much for the relief of the distressed people, but the sum of Rs. 2,500, which it granted for distribution among the raiyats as *takavi* loans, has been inadequate for the purpose. It is said that as rice is now selling at 13 to 14 seers per rupee, the distress must have been allayed. But this is a mistake, for the raiyats have no money to buy rice. The District Board granted Rs. 450 for relief purposes, and it is requested to grant something more. In this connection the correspondent draws attention to the high-handed conduct of the panchayet and chaukidars who have been entrusted with the collecting of the rice, which has been husked for the District Board by the distressed people for small considerations. It is said that out of 60 maunds, only 20 maunds remain to be collected, and that the kanungo will pay the price of these 20 maunds out of his own pocket, and then have it collected on his own account.

BANGAVASI.

#### VI.—MISCELLANEOUS.

33. The *Uchit Vakta* of the 10th June says that Sir Charles Elliott certainly wounded the feelings of the Hindu community when he said, in the course of his speech at Darjeeling, that the Hindu revival is taking a form hostile to British rule.

UCHIT VAKTA,  
June 10th, 1894.

34. The *Dainik-o-Samachar Chandrika* of the 12th June has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 12th, 1894.

The more you study the Secretary of State's despatch on the simultaneous examinations question, the greater cause will you find for sorrow and surprise—sorrow, because even the Liberal Secretary of State has been obliged to make himself like one of the extreme Anglo-Indians, and surprise, because there is nothing new in the despatch either as statement or as argument.

(1) The Secretary of State says that there are altogether 731 European officers occupying high civil and military posts in India, and that, considering the large extent and population of the British Indian Empire, it is necessary that all high offices under the Government should be filled by Europeans.



Mr. Fowler is evidently taking his lessons in politics from the *Pioneer*, the *Englishman* and other Anglo-Indian journals !

(2) Every English official is a representative of the British Government in India; these English officials are, in fact, regarded by the Indians as the British Government itself. Now, for this statement also Mr. Fowler is indebted to the Anglo-Indian papers. The Anglo-Indian Governments in India are followers of the Anglo-Indian journals, and Mr. Fowler, on his part, is a follower of those Governments. But the question is, are Deputy Magistrates and native civilians, then, not considered by the people of India to be representatives of the British Government ?

(3) It is the English officials who have gained a reputation for impartiality, love of justice, ability and prestige, and it is only these men that are competent to conduct the work of administration. Has Mr. Fowler come to this conclusion by his own independent enquiry and reflection ? Does it, then, come to this, that the whole body of native officers are wanting in ability and prestige, and are devoid of all sense of justice and impartiality ? Is this not an instance of heaping unmerited abuse on the heads of the Deputy Magistrates and statutory civilians ?

(4) That Government finds it possible to hold the empire is wholly due to its English officials, and a reduction of their number cannot but lead to the most untoward consequences. Now, it is a fact that the proportion of English officials at the present moment is less than what it was a few years ago, and yet the British Government continues to hold the empire. And if Government has really experienced any difficulty in holding the empire on account of Nanda Krishna, Gopendra Krishna and a few others like them, why does it not dismiss them from the public service ? Is it for those men that Government has been obliged to increase its army ?

(5) One result of the holding of the Civil Service Examination in India will be that the Bengali Hindus will monopolise all high posts to the utter exclusion of the Musalmans, Sikhs, &c. The elevation of the Bengali Hindus to power will be a cause of dissatisfaction to other Indian tribes and communities who extremely dislike the idea of subjection to Bengali authority. Now, this stock and stale argument of the Anglo-Indians has lost all force and freshness. It has been repeatedly used in Anglo-Indian newspapers and by Anglo-Indian officials. How is it that Mr. Fowler has thought it worth his while to take credit to himself by taking in this oft-vomitted matter ! This argument has been refuted by almost every native of India. But the Secretary of State has paid no heed to native opinion, and accepted the views of the Anglo-Indian officials, and there is therefore no use of continuing this discussion.

(6) According to the Secretary of State it has become necessary to make such arrangements as will prevent any further increase in the number of natives holding high posts under Government on the result of either the examinations held in India, or of the Civil Service examination which is held in England. Well, the people of India know all this, and such arrangements are, in fact, already in progress. Why does Government allow itself to be made a subject of unpleasant comments, or make unpleasant comments itself on the people of India !

(7) According to Mr. Fowler, there is no foundation for the statement that the holding of the Civil Service examination in India is necessary in order to give effect to the pledges given by Her Majesty. It was explicitly stated by Lord Lytton that the promise to place the Englishman and the Indian on a footing of equality in all respects was made only for the purpose of deceiving the Indians and would never be made good. And during the discussions on the Consent Bill many eminent Anglo-Indian officials generally, and the late Sir FitzJames Stephen in particular, remarked, in reference to the Queen's pledges, that even if after the suppression of a fearful rebellion like the sepoy mutiny the Female Sovereign of England actually made any promises to conciliate her Indian subjects, she was not bound to redeem those promises.

(8) The argument that the holding of the Civil Service examination in India will be productive of serious administrative inconvenience, is perfectly untenable, for it has not yet been examined, nor will it bear examination.

(9) Mr. Fowler may say, on the authority of others, that the holding of the examination in India will have the effect of largely reducing the number



of English officers, but we are not prepared to say so. For it is not impossible to lay down that only a fixed proportion of appointments shall be competed for at the examination in England, and a certain other at the examination to be held in India.

(10) According to Mr. Fowler, a decrease in the number of English officers will jeopardise the safety of the empire, and may even lead to its transfer to other hands. This is indeed a serious statement, but we emphatically say it is a lie. And we must abstain from noticing it, for, if we were to notice it at all, we should be obliged to say many hard things.

(11) Competitive examinations are suited to English and not to native youths, for as a result of those examinations low-class natives would be able to secure appointments in the public service. There are no low-class men in England, it seems. And if competitive examinations are best for Englishmen and not for the Indians, why are not the Indian Universities and Deputy-Magistrateship Examinations abolished? For our part we shall be extremely delighted if competitive examinations are abolished once and for all, but we cannot see the force of the selfish argument that they are good for Englishmen and bad for natives of India. But all Mr. Fowler's arguments are of this nature.

35. The *Charumihir* of the 12th June says that it is the duty of statesmen to frame policies after a careful perusal of the signs of the time, and this is done in every country in Europe. But the English rulers of India forget

Sir Charles Elliott on the Hindu revival.

this principle as well as the whole object with which a foreign country should be governed, and have their eye only on the interests of their own countrymen.

Considering the time, Sir Charles Elliott's statement that the Hindu revival is something unfavourable to British rule, whilst Muhammadanism is not so, must be said to be an exceedingly indiscreet one. It indicates a desire to create a breach between different classes of Her Majesty's subjects, which is not statesmanship of a high order, nor is calculated to lead to good results.

36. The same paper says that the strength which has accrued to Hindu society from the revival movement is not certainly intended to be directed against the Government.

Sir Charles Elliott on the Hindu revival.

It is true the revival is spreading a feeling of mutual love among the Hindus; but why should Sir Charles apprehend harm to the State from it? It is a habit with Sir Charles to be rash and hasty, and it is no wonder that he should have betrayed himself into the thoughtlessness embodied in the utterance in question.

37. The *Sahachar* of the 13th June has the following:—

The Secretary of State's Civil Service despatch.

As Mr. Fowler's despatch contains only stale arguments, it has not been noticed in detail by the native papers of India. It is stated in the despatch that Musalmans and Sikhs are accustomed to rule, and the appointment to the public service to their exclusion of men who are adepts only in the art of passing examinations will be fraught with danger. But where has Mr. Fowler learnt that all Musalmans are accustomed to rule? In Bengal, for instance, the majority of the Musalmans are agriculturists and cannot be distinguished physically and mentally from their Hindu countrymen. Their ancestors lived mostly under Hindu zamindars, who ruled over them. Experience has also shown that, as a class, the Musalmans are not inferior to the Hindus in their aptitude for passing examinations. Now, as regards Musalmans of the North-Western Provinces, who are the descendants of the old Pathan and Mogul families, it is true that, in very old times, their ancestors held high posts, but since the days of Akbar, all distinction in this respect between them and the Hindus has ceased, and though Musalman in religion, the Padishahs were regarded as national rulers by all classes of their subjects. In 1857 the sepoys, with one voice, made a descendant of the old Moguls their Padishah, and the Hindus of Oudh fought for Wajed Ali. There is therefore no truth in the Secretary of State's statement that the Musalmans are accustomed to rule. When the English established their supremacy in India, very few Musalman States were in power, and all the wars which the English had to fight were fought with the Hindus, and there was not a single Muhammadan commander in

CHARUMIHIR,  
June 12th, 1891.

CHARUMIHIR,

SAHACHAR,  
June 13th, 1891.



any of these battles. Even the soldiers of Hyder Ali and Tippu Sultan were mostly Hindus, while in 1857 the rebels who showed any ability were men of that race. A Hindu, for instance, commanded in Delhi, and a Hindu Raja, Benimadhab, was the Begum's general at Lucknow. It is not the writer's object to make any invidious distinction between the two peoples, and what he has said here is intended only to combat Mr. Fowler's statement, 'the Muham-madans are accustomed to rule'

SAHACHAR,  
June 13th, 1854.

Indian Princes in the House of  
Lords.

38. The same paper says that the great men who built up the British Empire in India relied more on the love of the people of the country than on the sword. Their success was due principally to the sepoys, and it was with their aid that most of their victories were won. But the sepoys are now looked upon with suspicion; and though a third-rate ruler like Sir Charles Elliott thinks lightly of natives and points his finger at the English soldiers of the Maharani, thoughtful Englishmen are for binding England and India together in a tie of mutual love and respect. The Earl of Meath has accordingly proposed to give Indian princes seats in the British House of Lords. He has justly said that many of these princes have received English education and will not object to cross the sea. The Anglo-Indian officials like the older sort of natives, who wear *lapeta* shoes, put on *kata chapkans* with hanging sleeves, and in salaaming bring their heads as low as the earth, and they dislike the new generation of educated men, and call them secret rebels because they cannot show them respect in the old servile fashion. The Earl of Meath has, however, justly said that those who have received English education are naturally attached to British rule. The writer approves of his proposal, and thinks that the time has come for changing the present system of ruling India by Viceroys appointed for five years. If the Earl's proposal is adopted, zamindars like the Maharaja of Darbhanga, not to speak of the ruling princes, may sit in the House of Lords, and be regarded by the people of India as their representatives in the House.

SAHACHAR.

39. The same paper has the following in connection with the tree-daubing affair:—

The tree-daubing affair.

The police service in Bihar is now full of Musalmans, and the number of Musalman Deputy Magistrates serving in that province has been largely increased. If, therefore, the trees there had been marked by Hindus, detection would have been certain. The question now is, are the Musalmans daubing the trees? To this it may be replied, that at least one Musalman, guilty of the act, has been caught at Calcutta, and four Musalmans, in the service of the Maharaja of Kuch Bihar, have been arrested there on suspicion. Though not a single Hindu, whether *sadhu* or *grihastha* (householder), has been up to this time detected in the act of daubing a tree, still suspicion has fallen on the Hindus, and Mr. Forbes says that some of the marks on the trees may have been made by *sadhus*! The people, however, think that tree-daubing is being done by a set of wicked people with the object of gaining the favour of the officials. And the breaking out of cow-slaughter riots in India, immediately after the passing of Mr. Paul's Civil Service resolution, lends an air of probability to this belief. Although the Muhammadans have gained some slight advantage in consequence of these quarrels, the quarrels have substantially benefited only the Anglo-Indians, inasmuch as both the Secretary of State and the Government of India have said that it is only European officials who can impartially deal with these Hindu-Musalman quarrels. It is, therefore, probable that the tree marking is being done with the deliberate object of increasing the number of Anglo-Indian officials in the country and strengthening their hands. The month of May has passed away, and yet there are no signs of rebellion in the country. And though the distribution of *chapatis* was stopped as soon as it was detected, tree-daubing is going on unchecked, and the trees in Cachar and Azamgarh are being marked with blue and yellow earth. It is impossible that either Hindus or Musalmans should do the daubing, for why should they injure their own interests by so doing? The belief prevails in the country that it is the work of a lot of conspirators, whose interest it is to tighten England's hold over India. These conspirators know that, when alarmed, Englishmen forget law, national right, and all such like things, and think only of the use of force, and they have therefore managed to thoroughly alarm the public in England. They know,



moreover, that at a time like this, anything they may say against the Hindus will be believed, and the offence of tree-marking has been, therefore, laid at the door of that people. What an opportunity is this for annihilating Messrs. Caine and others, the demands of the Congress and such things, and for arresting the political advancement of the people of India. But God is on the side of the Hindus, and they will not break the law and thereby disappoint the conspirators.

40. The same paper has the following:—It is true that after Alamgir's bigotry, the Hindu religion has now, for the first time, obtained new life under British rule, but there is absolutely no truth in Sir Charles Elliott's interpretation of this revival of the Hindu religion, that it has made the Hindus hostile to Government.

Sir Charles Elliott on the Hindu revival.

Fie on Sir Charles, is he not satisfied with repressing the Hindus but he must vent his spleen against them in other ways? So far from Hindus being hostile to Government, those among them who have lived in Persia for hundreds of years, call the Empress Victoria 'our Maharani.' The writer is not disposed to bandy words with the Maharani's representative, and he will always treat him with respect. He will only say this much, that the ruler of a country ought to express himself guardedly. The people of Central Asia look upon the Hindus as completely identified with the English, and is it good to remove that impression of theirs? It is unbecoming in a Lieutenant-Governor to say what the *Pioneer* may say and should say.

But the officials in this country show scant respect to their superiors, and District Magistrates slight the Viceroy and the heads of the Provincial Governments. And will Sir Charles Elliott and others, following this official etiquette, slight the authority of Parliament? Let others say what they may, their statements will not induce the Hindus to go against the authority of the Maharani. The officials cannot, of course, forgive the Hindus their demand for simultaneous examinations; but that demand was made by Musalmans too.

41. The *Bharat Mitra* of the 14th June says that when Sir Charles Elliott openly declared the Hindus rebels and disturbers of peace, His Honour should have remembered that it was the Hindus who assisted Lord Clive in acquiring this empire.

Sir Charles Elliott on the Hindus.

Lord Clive in acquiring this empire.

42. The *Darussaltanat and Urdu Guide* of the 14th June says that the Hindus of Benares have stuck clay and pig's hair to the trees in some Musalman cemetery, and several musjids have been stained with pig's and dog's blood.

Tree-smearing by Hindus in Benares.

43. The *Dainik-o-Samachar Chandrika* of the 14th June makes the following observations in the course of an article headed "Political veracity":—It has caused us no surprise to learn that the Civil Service Examination will not be held in India. What has caused us surprise is the political veracity of the different Governments in India, of the Members of the Council of the Secretary of State, and of the Secretary of State himself, as displayed in connection with this question of simultaneous examinations. Is there really so great a conflict between politics and morality!

The Civil Service Examination question.

Everybody says that as the report of the Public Service Commission, signed as it was by all the members, including the native members, does not contain any recommendation for holding the Civil Service Examination in India, that examination cannot be held in this country. But the fact is, the three native members of the Commission were in favour of the proposal to hold the examination in this country, and only agreed to the views of the European members on this subject, because they were clearly given to understand that the recommendations which the Commission were going to make would, if given effect to, obviate the necessity of holding the examination in India. They were duped, and their concurrence in the views of the European majority was a grave blunder and an act of extreme shortsightedness. One of the three native members, Sir Romes Chunder Mitter, said this at the Town Hall meeting, which was held to support Mr. Paul's Civil Service Resolution.

SAHACHAR,  
June 13th, 1894.

BHARAT MITRA,  
June 14th, 1894.

DARUSSALTANAT AND  
URDU GUIDE,  
June 14th, 1894.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 14th, 1894.



But even the European members of the Public Service Commission were not very much to blame. For, if their recommendations had been accepted, and given effect to, considerable advantage would have accrued to the natives of India, and they would have been enabled to secure many high posts in the public service of their country without being required to go to England. Nevertheless it was the duty of the three native members to dissent from the views of the majority, for the recommendation of the Commission only amounted to a provisional settlement of the question. The native members ought to have insisted on the necessity of holding the examination in India, as well as in England, and recorded a dissent. It is true their dissent would have led to no immediate practical result, but its moral result would have been considerable. If they had done that, the different Governments in India, the Members of the Secretary of State's Council or the Secretary of State himself, would not have knowingly made statements opposed to the truth.

The recommendations of the Public Service Commission first underwent excision at the hands of the Government of India; in other words, at the hands of that pious and impartial statesman, who always followed a policy of straightforwardness, that friend of India who was ever true to his promises—Lord Lansdowne, and of the Members of his Council. What remained of the recommendations after undergoing that process was subjected to further mutilation at the hands of the Secretary of State and his Council.

But it is the veracity of the officials that has surprised the writer. The Government of India was not unaware of the reason why the three native members of the Public Service Commission had come to express their concurrence with the European members on the question of the simultaneous examinations, nor is that reason unknown to the Members of the Secretary of State's Council, though, as a new man, Mr. Fowler may be ignorant of it. That reason is perfectly well known to Lord Reay, the Under-Secretary of State, who was Governor of Bombay.

It now behoves the people of India to again put pressure upon their friends in England, and set on foot a powerful agitation in this country. The English public and the British Parliament should be made to see that the people of India are not satisfied with the decision of the Secretary of State on this Civil Service question.

The present arrangement under which the Indians must go to England to compete for appointments in the Indian Civil Service at the sacrifice of their caste and religion, though it is this country where they must serve, and though it is this country which must pay for their services, is one the like of which does not and cannot exist in any other country of the world. It is a most selfish and inequitable arrangement. The British Government and the British Parliament should either plainly say that they do not respect justice or want to see their subjects contented, or they should show their respect for justice by holding the Civil Service examination in this country. They should not adopt, or be allowed to adopt, a temporising policy in this matter.

HITAVADI,  
June 15th, 1894.

44. The *Hitavadi* of the 15th June has the following in connection with the Secretary of State's Civil Service despatch:—

The Secretary of State's Civil Service despatch.

It is said in the despatch that it is not necessary to hold the Civil Service Examination in India, in order to give effect to the so-called pledges of the Queen-Empress. Now, considering that the pledges in question are the most solemn that can be conceived, no honest man should slight them in the way they have been slighted in the despatch. Again, it is said that the holding of simultaneous examinations will be impossible in practice, but why it will be impossible should have been explained. The statement that the holding of the examination in India will tend to diminish the minimum number of Europeans in the service will not bear examination. Are the natives of India so superior to Europeans in merit that they will defeat them in competition year after year? If such had been the case, the examination at present held in England would have been without any value. The argument that the Hindus will defeat all other classes of Indians in competition is very beautiful indeed! If the Hindus are so clever, why should other sections of the people be jealous of them? If there be any defect in the system of the competitive examination, remove that defect, but do not make statements tending to create misunderstanding between the



different sections of the people. Let natives be appointed to the Civil Service after passing physical as well as intellectual tests, and no one will be dissatisfied. Will Government explain what advantages the present system of holding the examination in London confers on Musalmans and Sikhs and how those people will be inconvenienced by holding the examination in India? If men are to be appointed on the result of an examination, why should not that examination be held in India? If the Secretary of State had said that no natives should be admitted to the Civil Service, it would have put an end to all discussion. But as he does not say that, but admits that they ought to be appointed to high posts under Government, and as there is the pledge of the Maharani to that effect, testing the fitness of the candidates for the public service by means of an examination becomes inevitable. Let that examination be made as stiff as possible, but let none be debarred from competing for it. Surely, Government cannot defend the retention of so large a number of Europeans in the service on any principle of justice or *dharma*. It is said that all the Provincial Governments have given their opinion against the proposal of holding an examination in India, but this will not appear striking when it is considered that the heads of these Governments have sons and grandsons, and they are naturally desirous to provide them with posts in the public service of India. It is also said that native civilians cannot possibly be so impartial in their dealing with the people as European civilians. Now, in the first place, if there be any basis for this apprehension, then why not put an end to all appointments of natives? In the second place, have men like Mr. Justice Mahmud, Mr. Justice Amir Ali, Mr. Justice Chandra Madhab Ghose, and Mr. Justice Gurudas Banerji ever been guilty of showing religious or social bias in the discharge of their duties? Not only the proposal to hold an examination in India has been disallowed, but an attempt is also being made to prevent the increase of the number of natives competing for the London examination. And the Secretary of State has intimated that he will consider the matter when the time for doing so will come! Now, the people in this country attach far greater importance to the solemn words of the *Maharani* than to those of Mr. Fowler; and because they do so, they have no hesitation in saying that those officials are the enemies of their country, and the enemies of the British nation, who do not realise their responsibility in the matter.

45. The same paper is glad that in reply to a question on the subject of native murder by European soldiers, Mr. Fowler has indirectly admitted that soldiers in this country commit oppression on the people. But he would

Mr. Fowler on the murder of natives by European soldiers.

have been more glad if the Secretary of State had directed the military officers in India to keep an eye over the movements of the soldiers under them and the courts of justice to be impartial in their trial of European soldiers.

46. The same paper refers to the Lieutenant-Governor's Darjeeling speech and remarks as follows:—

The Lieutenant-Governor's Darjeeling speech.

The writer never expected that black Hindus and Musalmans would be treated with consideration by Sir Charles Elliott, who is a white man. But he had never thought that His Honour would so unhesitatingly give expression to his low-mindedness. The difference between a black man and a white is made by Providence, and that man is a beast who hates another man for this difference. The Lieutenant-Governor may therefore derive great benefit from studying the moral conveyed in the lines 'high birth is under the control of Providence, but prowess, manliness, &c, is under my own control.'

47. The same paper refers to the alarm caused among Europeans by the tree-daubing affair, and makes the following remarks:—

The tree-marking and the alarm among the Europeans.

Englishmen, you are very powerful, and your rifles and breech-loaders are sufficient to create terror in the mind of even the god of death; and so how is it that this daubing of trees upsets you so much? Perhaps you now own, that your own policy of *divide et impera* has caused discontent among the people, and so you apprehend rebellion and pass your days in suspense and anxiety. Then it must be said that your own acts have brought upon you their consequence in the shape of mental anxiety and

HITAVADI,  
June 15th, 1894.

HITAVADI.

HITAVADI,



unrest. No set of officials, who think that their power consists in the weakness of their subjects, can obtain mental peace. The writer thinks that there is no cause for alarm in the tree-marking which is exercising the minds of the officials.

BANKURA DARPAN,  
June 15th, 1894.

48. The *Bankura Darpan* of the 15th June says that the young wife of one Gayaram De of Mundarboni, a village in the district of Bankura, has been decoyed and challaned as a cooly by a female recruiter of the same village, Hari Vaishnavi by name, and there is no one to look after her infant child.

SAMAY,  
June 15th, 1894.

49. The *Samay* of the 15th June refers to the alarm created by the tree-marking affair among the European residents of India, and the proposals which they are making for their own protection, and makes the following remarks:—

Bad motives may or may not underlie this affair, but it has shown conclusively the sort of stuff these lords of India are made of. The prestige of these men suffers if they are required to admit the commission of lawless or oppressive acts, and to undo them, but it apparently remains unimpaired by such exhibitions of fear and alarm as the one they are making. The ways of these men are past finding out.

SAMAY.

50. The same paper says that the Viceroy's reply to the memorial addressed to him by the Hindus of Bareilly has blasted all the hopes which the people had hitherto entertained of obtaining justice at his hands. Considering the knowledge of the administration which His Excellency has acquired during his short stay at Simla, the writer cannot help praising his head and heart. In his reply, Lord Elgin has intimated that, in view of the approaching *Buqr-Id*, no new arrangements will be made, and that if there be any cause for enquiry, it may be made after the *Id* is over. This means that His Excellency approves of Sir Charles Crosthwaite's policy in the cow-slaughter question. The writer is very sorry that Lord Elgin has allowed himself to be a puppet in the hands of his officials. It will now be madness to expect more from His Excellency. Respect for truth compels the writer to say that the Viceroy has not been able to decide satisfactorily any of the matters which have been brought before him during the first six months of his administration. He came to the conclusion long ago that Lord Elgin's administration would be a failure, though he did not give public expression to his opinion, and was waiting in the hope that His Excellency might still soon prove it incorrect. The weakness which His Excellency displayed in the beginning of his administration was the weakness of a novice, and was therefore pardonable, but the weakness he has now displayed is not a novice's weakness. He has been given ample opportunity of displaying courage and independence, and the period of his probation should have been over by this time.

SAMAY.

51. The same paper has the following in connection with the Secretary of State's Civil Service Examination despatch:—

What the writer had expected has come to pass, and the Secretary of State has refused to give effect to Mr. Paul's Resolution. With the object of benefiting his countryman, Lord Lansdowne set his face against all considerations of justice, and wrote a minute opposing the Resolution. The writer knew, on the very day the Resolution was passed by Parliament, that the Government of India would, with its characteristic disregard of that body, pooh-pooh it away. In his despatch on the subject of Mr. Paul's motion, inviting the Viceroy's opinion on it, the late Secretary of State pointed out the lines on which the motion might be opposed; and Lord Lansdowne, who was a very clever man, improved on those lines and recorded new arguments against the Resolution. The writer knew that India would receive no benefit at the hands of a narrow-minded anti-native ruler like Lord Lansdowne. He also knew that composed as the Secretary of State's Council was of retired Anglo-Indians, no justice could be had at its hands. There is no nation on earth so partial to the interests of their own people as the English, and it is therefore no wonder that the members of the Secretary of State's Council should oppose Mr. Paul's motion. The writer is sorry not so much for the rejection of the motion as for the reflections which the Secretary of State has made on the qualifications of the native civilians, thereby meaning to make out the necessity of retaining an increased number of European civilians in the service. It seems that the little-minded



Lord Lansdowne is trying to injure India even after his retirement from the country, for it is in consequence of his advice that the present matter has taken such a turn.

Considering that neither the Charter granted by Parliament to the East India Company in 1833, nor the Queen's Proclamation of 1858, contemplates any inequality in the distribution of posts in the Covenanted Civil Service among the different classes of Her Majesty's subjects, it may be asked under what law the Secretary of State has dared to fix the number of posts in the Civil Service to be reserved for the people of India, at one-sixth of the total number of posts in that service, thereby setting both Charter and Proclamation at naught? The Anglo-Indian members of the Secretary of State's Council are apparently not satisfied with only opposing the proposal for simultaneous examinations; for thinking that, with the progress of education in India, it would be difficult for European youths to compete with natives, they have requested the Secretary of State to fix the number of natives to be employed in the Covenanted Service. And to this Lord Lansdowne, who has been fed with India's money, adds:—"The proportion of Indian gentlemen succeeding in entering the service by competition at the London examinations, should be watched." The Secretary of State has done the people of this country a grave wrong, first, by depriving them of their just rights, and secondly, by questioning the judicial and administrative fitness of native civilians. The Indians are a conquered people, and the Secretary of State can deal with them just as he likes, but there was certainly no necessity for his circulating false statements regarding them. Is it true, as the Secretary of State says, that by keeping aloof from the social and religious quarrels of the people of India, European civilians are always able to do strict justice to them? Is it not, on the contrary, a fact that English officers were at the root of the cow-slaughter quarrels which broke out in different parts of India? On the other hand, can anybody adduce a tittle of evidence to show that Native civilians have, in any instance, failed to do justice in dealing with social quarrels among their countrymen? The Native civilians have been on their trial for a long time, and none of them has yet been found wanting.

A perusal of the despatch will surprise and agitate all India. An attempt is apparently being made to take away from the natives even the small facility which they now enjoy for entering the Civil Service, and the people of India should no longer remain indifferent. There should be an extensive agitation against the despatch, and all native papers should join the agitation. It is hoped that Parliament will not allow itself to be insulted by the Government of India and the Secretary of State.

52. *The General and Gauhariasfi* of the 15th June says that the Baqr-id this year passed off quietly everywhere, except at

The Baqr-id in Patna City.

Alamganj in Patna City, where a cow, while it was

being paraded for *kurbani*, was wrested from its owner by some Hindus, but the prompt interference of the police prevented the matter from proceeding further. It is heard that the aggressor will be proceeded against criminally by the owner of the cow.

GENERAL AND  
GAUHARIASFI,  
June 15th, 1894.

53. Referring to the *Sudhakar* newspaper's article on the cause of the ill-feeling between Hindus and Musalmans

The cause of the ill-feeling between Hindus and Musalmans.

(R. N. P. for the 16th June 1894, paragraph 45), the *Pratikar* of the 15th June says:—It was in an

evil moment that the officials began to follow a policy of creating disunion between the Hindus and the Musalmans, in this country. Undue favour now began to be shown to the Musalmans with the result that the Hindus became dissatisfied, and quarrels between the two communities were brought about. These quarrels, which have culminated in serious riots over the question of cow-slaughter, are fomented by wicked men among both communities. One thing, however, is certain, namely, that the Hindus have never been the aggressors in these riots. Writing on the subject of the riots, the *Sudhakar* says that "until Government makes rules requiring Hindus to conduct their image worship in secret and out of the sight of the Musalmans, the laying down of rules restricting cow-sacrifice must be a cause of deep dissatisfaction to the Musalman community." Now, this statement is made in an extremely hostile spirit and no newspaper, which has the good of the country at heart, ought to give currency to it. The

PRATIKAR  
June 15th, 1894.



Hindus have always performed image worship in this their own country, and the practice was not interfered with even by the Muhammadan emperors. And it is only the liberal policy of the British Administration that has been taken advantage of by the *Sudhakar* for the purpose of promulgating this worthless but most mischievous view. The present is an extremely bad time, and there are dissensions between Hindus and Musalmans. It is for this that the writer thinks it necessary to notice the *Sudhakar's* statement. It is now everybody's duty to labour to establish peace in the country by preventing quarrels between the two communities, and it will do no good either to the people or to the Government to ignore the faults of one party and thus strengthen their cause.

BANGAVASI.  
June 16th, 1894.

54. The *Bangavasi* of the 16th June has the following:—

Sir Charles Elliot on the Hindu revival.

Sir Charles Elliott is now the Lieutenant Governor of Bengal, the representative of the British Government in these provinces, and arbiter of the destinies of the inhabitants. Though not the sovereign or a member of the royal family, he occupies the position of our sovereign. The sovereign power in Bengal is now entrusted in his hands. We do not know whether by making a good and proper use of this power, he can in any way promote our welfare, but it is certain that by abusing it he is able to injure us in various ways.

Sir Charles is an Englishman and a foreigner; as a Christian he is a follower of a creed different from that of the people. In matters relating to education, moral discipline, manners, customs, social practices and observances, religious belief and religious rites, or in any other matter, there is no agreement between his views and ours. He is nevertheless the promoter of our welfare, happiness and peace, and our refuge in all matters. It is the belief of the ordinary Hindu that the sovereign is an incarnation of the gods, and seeks to promote the welfare of his subjects in a just and impartial and disinterested spirit. It is his duty, as it is his daily task, to look with an equal eye on all his people, regard them as his children, and attend to their well-being; and this belief took a firm hold of the Hindu mind during the many centuries of Hindu sovereignty in India, and though the country is now under the rule of foreigners and aliens in creed, a nation of merchants who came to trade with the Indians and have become their masters, that belief of the Hindu subject regarding the sovereign has not been completely eradicated from his mind. Hence it is that a Hindu father quarrelling with his son, or a Hindu son quarrelling with his father, seeks justice at the hands of his sovereign, and differences between husband and wife are also referred to him for settlement. The Hindu asks his sovereign to prescribe even his diet and social discipline, and cases are not rare in which the Hindu has got even the arrangements for the daily service of his household and tutelary god made by the English Government. The Hindu would never have cared to do such things if he had looked upon Englishmen as being strangers and nobodies to them.

But though such is our belief and conviction, the belief and conviction of our rulers or superior authorities is far different.

That this is the case was clearly shown by the present Lieutenant-Governor of Bengal the other day. We do not know whether it is the wish of the British Government that ruin and desolation should come upon the Hindus and the Musalmans of India, that caste and religious differences in the country should cease to exist, and the whole country should fall a prey to license and libertinism. But that it is the earnest desire of Sir Charles Elliott, the present Lieutenant-Governor of Bengal, to see the destruction of all the existing religious and caste distinctions in India, and the ascendancy of Christianity in the country, is what His Honour has in a manner declared explicitly. He has also asked all Europeans in this country to always remember the difference that there is between the black man and the white man in India, and the fact that the Christian's ascendancy in the country is based on this difference. According to His Honour, therefore, it should always be the principal endeavour of the Europeans in India to safeguard their interests as a race distinct and different from the natives of the country. Shall we, after this and in the event of any partiality being shown to Europeans, be justified in charging Sir Charles with being partial to that people? We would not have troubled ourselves if the Lieutenant-Governor had stopped there and contented



himself with expressing the opinion that if the interests of the white man, as such, are safeguarded, the interests of the Anglo-Indians will be necessarily secure. But His Honour says that the present Hindu revival movement in this land of the Hindus is also a matter which ought to cause deep anxiety to the Christian community. But the Christian missionaries need have no cause for anxiety so long as this sovereign power which has abolished *suttee*, legalised widow marriage in this country of the Hindus, removed the disability of the son who has embraced Christianity to inherit the property of his Hindu father, very nearly abolished the rite of *garbhadhan*, brought on a relaxation of the rigours of social discipline, and has been the cause of the recent attempts to injure and weaken the Hindu religion and Hindu society in different directions—continues to be wielded by Christian rulers like Sir Charles Elliott. Any Hindu revival or any fresh accession of strength to Hindu society, notwithstanding, it is our belief that the Christian missionaries have no cause for anxiety so long as armed with the authority of Government they can, with their shoes on, enter into the courtyard of Hindu temples and freely and with impunity abuse and slander the Hindu gods and goddesses; so long as they can, though supported with the Hindu's money, find admission into a Hindu's *chandimandap* and locate girls' schools therein, and sitting in those places, abuse the ancestors of the girls as an idolatrous people; and so long as the ladies of the Zanana Mission are able to obtain free access to the Hindu zanana, and tempt respectable Hindu females into evil ways and evil deeds,—there need be no anxiety over a matter which has the support and countenance of the sovereign. The Lieutenant-Governor has declared himself to be in complete sympathy with the Christian missionaries. We had so long known him as a man whose sympathies were entirely with the police. But he says that he himself, and for the matter of that the Government, is friendly to the Christian missionaries. Then what cause is there for anxiety? The ladies of the Zanana Mission so long used to take respectable Hindu females secretly out of their homes and families; let them now plunder the zanana in broad daylight. And instead of these ladies, let male missionaries now enter into the zanana. Let them also catch and carry boys and girls from the streets, bind their hands and feet and convert them to Christianity by force. What fear when the sovereign himself tells them they need not fear?

Lord of Bengal! Lieutenant-Governor! Sir Charles! you are our sovereign, and we are your subjects. We ask you of all men, filling the office that you do, has it been proper on your part to utter the words that you have uttered? It would have mattered nothing if you had been a very wealthy Christian merchant and made that speech. But you are a ruler, and a ruler promotes the welfare of his subjects. That the sovereign's religion requires him to do violence to the religion of his subjects is a statement which O Lieutenant-Governor we now hear from you—the Raja, the Lord of the Raj, and the arbiter of the destinies of seven crores of men—for the first time. All praise to you!

Such is the language which is now heard from the lips of Sir Charles Elliott, the Lord of Bengal, the highest personage in the province, the King of Kings, from whom all classes of black men in this country—Hindu, Musalman, Buddhist, Jain, &c.,—expect justice, irrespective of all considerations of race, caste and creed. The Lieutenant-Governor explicitly says that it is the duty of every European to guard the interests of the Europeans only. Though the ruler of these provinces, the Christian official, Sir Charles, has done well that he has made no secret of his views in this matter, and it will be no inconsiderable gain if the observations now made by His Honour have the effect of opening the eyes of the subject black population of India, and of disillusioning those amongst them who think themselves the equals of their white conquerors in all matters.

55. The same paper says that for various reasons the people of this country no longer submit to social discipline as they used to do in the past, and that discipline has consequently become very lax. The law of the English

The country's internal situation.

rulers, which is impartial in the case of natives, makes no difference between a Brahman and a prostitute, a *mutsuiddi* and a mehter. A Brahman, in fact, has to lower his head now-a-days, even before a shoemaker. As a result of all this, whenever anybody comes to think that the calling his family has been following for

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June 16th, 1894.



generations is a mean one, there is nothing to hinder him from giving it up and going about in search of a new one. In this way all the lower callings are disappearing. The keen struggle for livelihood, which has commenced, is also in a great measure responsible for upsetting the system which restricted particular castes to particular callings. British merchants have taken advantage of this condition of native society, and, by largely importing foreign goods into this country, they are driving many branches of indigenous industry out of the market.

The case becomes all the more deplorable when it is remembered that instead of uniting among themselves in order to face the crisis, the people, as if influenced by a charm, are falling away more and more from each other. But idle regrets will not keep the country from ruin, when it is daily drifting into a condition of utter hopelessness. The external gloss and glitter give, it is true, no idea or inkling of the internal disorganisation, but native society is, as a matter of fact, getting rotten to the core, and all those who ought to earn a livelihood by the practice of some trade or other are being left absolutely without means of subsistence. It will not avail anybody anything to be angry with the rulers for this, or to remain content with abusing these so-called patriots who talk of the country's welfare only to further their own private ends. It is the people who have themselves brought about this situation, and it is the people who must themselves try to mend it by mending their own ways.

SANJIVANI.  
June 16th, 1894.

56. The *Sanjivani* of the 16th June says that though there is just now no fear of an outbreak in India, the situation seems more critical than it was at the time of the sepoy

mutiny. The mutiny was caused by disaffected sepoys alone, but the present disaffection pervades the whole population of the country. Government's narrow and rigorous policy is at the root of this disaffection, and the disaffection has increased in consequence of the belief that the white man's hand is visible at the bottom of the quarrels between Hindus and Musalmans. Such is the state of things in India just now. In England, Lord Rosebery's place in the Government may as well be filled by a puppet, and Mr. Fowler, the Secretary of State for India, is merely a "pocket edition of Lord Rosebery." The situation is therefore exceedingly critical for the British nation.

Opinion is just now divided in England, as it was at the close of the mutiny, whether India is to be governed on humane principles, or with the sword and bayonet. God has sent a second fiery ordeal for the British power in India to pass through, and it remains to see how it gets through it.

SANJIVANI,

57. The same paper has been astonished to hear His Honour the Lieutenant-Governor, who is doing so much to give a higher training to native boys, call the natives by the contemptuous names of "heathen" and "dark men." Everybody remembers how Lord Salisbury was nonplussed for calling Mr. Naoroji a "black man;" but Sir Charles is the ruler of an Indian province, and he can give the natives any name with perfect impunity. It is true the Aryan conquerors of India showed the same incivility to the conquered Indians 4,000 years ago by calling them dark men, but it was expected that four thousand years would have civilised the human race, and especially a Christian people. The people of India, however, will undoubtedly survive the application to them of such contemptuous names. One part of the speech bears a deeper significance. It is Sir Charles' statement—"we rise or fall together." It means that Sir Charles identifies his Government more with the interests of the missionaries than with those of the people. It is, indeed, this mistaken policy of not regarding the interests of the people as identical with those of the Government, which led Sir Charles to issue the jury notification, to attempt a curtailment of the privileges of local self-government, and to take similar other measures.

SANJIVANI.

58. The same paper says that though Mr. Fowler is known as a well-intentioned man, he is perfectly ignorant about India, and never attempts to acquire a knowledge of that country. All his knowledge of India is obtained from retired Civil and Military officers, and they are his principal advisers. There is, therefore, nothing to wonder at in the statement made by him in the House of Commons, that though he regretted the fact of European

Mr. Fowler on the killing of natives by European soldiers.



soldiers frequently killing natives in India, he could not order the issue of a rule prohibiting these soldiers from going out armed. It is a statement which no man, possessing a heart, can have been expected to make.

59. The same paper has the following:—

The simultaneous examinations  
despatch.

In 1870 the British Parliament passed an Act, promising to employ the Indians more largely in the Indian Civil Service without distinction of caste

and creed, and on the sole standard of merit. The Government of India took nine years to give effect to this Act, and in 1879 the Statutory Civil Service was formed. This system of recruiting natives for the Civil Service worked for seven years, when it was found to be defective and had to be given up, and a Commission, under the name of the Public Service Commission, was appointed to devise a means of giving effect to the pledge embodied in the Act of 1870. The Commission sat for a long time, and then submitted its report. Government did not at once act upon the suggestions made by the Commission, but took time for their consideration. At last, however, it quietly shelved these suggestions, produced a scheme of its own, and created the Provincial Service. But people saw the trick it played in order to avoid carrying out the pledge of 1870. An agitation was set on foot, and the result was the carrying through Parliament of Mr. Paul's well-known resolution, which created quite a panic in official and non-official Anglo-Indian circles in India. But the panic has been allayed. The mountain has, after immense labour, produced only a mouse. Forgetting the pledge of 1870, and deluded by the arguments, more plausible than sound, of the Anglo-Indian community, the Secretary of State has pronounced the resolution to be unworkable. The arguments used by Mr. Fowler in his despatch for reserving the majority of posts in the *cadre* of the Civil Service for Europeans, reminds one of the amusing story of the lion and certain other animals in *Æsop's* celebrated book. He says that of the 898 posts, of which the Indian Civil Service consists, 74 must belong exclusively to Europeans, for these relate to the supervision of particular departments; that of the remaining 824 posts, 212, which belong to the provinces of the Punjab, Burma and Assam, must also be filled up exclusively with European officers, and that of the remaining 612 posts, 519 must be given to Europeans, or the strength and permanence of British supremacy in India will be endangered. Thus, according to the Secretary of State, the Viceroy and all the Local Governments (except the Government of Madras, 805 posts in the Civil Service must be filled by Europeans, or British rule in India will be upset.

Mr. Fowler does not stop here, but says that if the rate at which Indians are succeeding in the examination in London is maintained for some time, it will become necessary for Government to put obstacles in the way of natives going to England and passing the examination there, or to set apart for natives a certain percentage of the posts, say 18 per cent., as was suggested by Lord Ripon. This is the way the Secretary of State has set at nought the pledge contained in the Act of 1870. He may do so, but he should not have connected Lord Ripon's name with this scheme, for it was in a very different sense from this that Lord Ripon advised the reserving of 18 per cent. of the posts in the Civil Service for the natives of India.

One reason assigned by the Secretary of State for not employing natives largely in the Civil Service is as follows:—

"I will only refer to the fact that, as is pointed out by the Lieutenant-Governor of the Punjab, a European officer stands clear of all the sects and disputes, whether religious or not, which form a prominent feature in Indian life, and thus holds a position of complete and acknowledged impartiality as between different classes of natives, to which few, if any, natives of India can attain." But Sir Antony Macdonnell has made a statement which is a complete answer to this. It is this:—"In the present condition of Indian life the native Hindu civilian who returns from England is in the interior of the country, at all events, more or less outside the pale of society. Such a person cannot be fully in touch with the feelings of the people of the country."

Mr. Fowler says that as 1,900 posts of Nazirs and Sarishtadars, carrying salaries from Rs. 100 to Rs. 250, and 1,827 posts carrying salaries from Rs. 250 to Rs. 1,000, are held mostly by natives, and as 93 posts in the Civil Service carrying salaries from Rs. 1,000 to Rs. 2,000 are being reserved for them,

SANJIVANI,  
June 16th, 1894.



they ought not to expect anything more. This may sound well coming from the mouth of the lion in Æsop's fable, but it does not certainly sound well coming from the mouth of the just and upright British lion, which, moreover, professes Christianity as its religion.

The Secretary of State fears that if a Civil Service examination is held in this country, only Bengalis and Parsis will gain by the measure, and the Musalmans, Sikhs, Burmese and other communities will consequently cause trouble to Government. But did not the Government foresee this when it issued the proclamation of 1858, and when it enacted the law of 1870? With what face, then, does it refuse to-day to redeem the pledges which it gave to the people so long ago? And it may be asked, have the Musalmans, Sikhs, &c., themselves raised any objection to the holding of an examination in India? Have they ever said that they prefer Englishmen, Irishmen, Scots, Australians and Canadians to Bengalis and Parsis as their rulers? How, then, does Government use this argument as a reason for refusing to employ natives in the Civil Service?

Some people say that British rule has been more beneficial to the natives of India than Muhammadan rule was. But the limit assigned by the Secretary of State to the class and number of posts which can be held by natives disproves the correctness of this view. Under the Moghuls Mansingh, Todarmull, Jaysingh, Jasovanta Singh, all held posts which no native can hope to occupy under British rule. Mr. Fowler has himself said that the natives must be satisfied with the posts of Nazir, Sarishtadar, Deputy Magistrate and Munsif, and that they should get no more.

SARASWAT PATRA,  
June 16th, 1894.

60. The *Saraswat Patra* of the 16th June says that the Hindu can bear Sir Charles Elliott on the Hindu revival. to be called a heathen, a barbarian or anything else, but he has been startled and pained to hear Sir Charles Elliott say that the Hindu revival movement is proving unfavourable to Government in certain matters. Will Sir Charles Elliott believe it, but a Hindu cannot, by very training, be hostile to his sovereign, for his *Shastras* require him to look upon his sovereign as an incarnation of the deity?

SULABH DAINIK,  
June 16th, 1894.

61. The *Sulabh Dainik* of the 16th June cannot understand why Government considers English civilians better than native civilians. Who does not remember why Mr. Crawford of Bombay, Sir Lepel Griffin and Mr. Harrison of the Punjab were expelled from the service? And who does not remember why Mr. Beames in Bengal was degraded? Has any of the charges proved against these officials ever been brought against any native civilian?

The Government's contention that the Sikhs and other martial races will resent any extended employment of Bengali civilians has no force in it. Was the country administered by native civilians when the Sepoy Mutiny broke out? Are the North-Western Provinces being governed by native civilians that such frequent riots are taking place there? And do English civilians themselves go out to fight when a mutiny or a riot occurs? The fact is, so long as British prestige remains unimpaired in India, native civilians will administer the country as well as, if not better than, English civilians.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 20th, 1894.

62. The *Dainik-o-Samachar Chandrika* of the 20th June has the following:—  
The Civil Service despatch. Anglo-Indian influence is predominant in India, and even the Viceroy is not free from that influence. It is natural that the Anglo-Indians should be opposed to the holding of the Civil Service Commission in India, and to ask the Indian Government for an opinion on that question is just as ridiculous as to ask the *Molla* (a Musalman priest whose duty is to sacrifice cocks, &c.) for justice to a cock.

We are not therefore so much surprised at the rejection of the proposal for holding the Civil Service Examination in India as at the concealment of truth by Mr. Fowler in his attempt to justify such rejection.

Mr. Fowler has stated that the opinion passed by the Public Service Commission regarding that examination was unanimous, although the fact is that the three native members sitting on that Commission recommended that it would be better to hold the Civil Service Examination in India. Mr. Fowler further says that the recommendations of the Commission have been substantially accepted—a fact which was denied by one of the members of the



Commission, Sir Romesh Chandra Mitra, at the meeting held at the Town Hall to support Mr. Paul's proposal. The Secretary of State is therefore guilty of both concealing truth and stating what is not true—a thing which is no less disgraceful than regrettable. Mr. Fowler would have done better if he had not sought to justify the rejection of Mr. Paul's proposal.

We are not aware if the Anglo-Indians are quite sincere in their opinion that it will be a source of danger to British dominion in India if the majority of the civilians are not Anglo-Indians. Those who really think so should consider that under Musalman rule the Hindus were admitted to the highest offices in the State, specially in Bengal, where all high offices were held by Bengal Hindus; that Hindus had under that rule served as Commander-in-Chief and Chief Finance Minister, and yet Musalman domination in India lasted for over 700 years—a period which can hardly be matched in the annals of any other foreign conquest.

The main objection raised by the authorities against the holding of the Civil Service Examination in India is, that it would swell the number of Bengali civilians—a thing which would be resented by the Musalmans, Sikhs and Rajputs. But why should these communities object to the holding of the Civil Service Examination in India when they cannot even at present compete with Bengalis for admission into the Civil Service?

Again, the holding of the examination in India need not interfere either with the numerical superiority of Englishmen in the Civil Service or with the appointment of Indians to the Civil Service by nomination. Let only a certain number of posts be thrown open to competition in India every year.

The Musalmans will not resent the appointment of Hindus to high offices, because even under Musalman rule high offices were held by Hindus. As for the Rajputs and the Sikhs, are not the services of a Bengali highly appreciated by the Rajput Maharaja of Jaipur, and were not the services of a Bengali equally appreciated in the Sikh State of Cashmere? Is not a Bengal Hindu still the Chief Judge of Cashmere? There would have been some reason to fear that the Sikhs would resent the appointment of Bengalis to high offices if high Bengali officers in the Punjab had been slighted by them. But the fact is quite otherwise. In short, no class in India will be displeased at the large admission of Bengalis into the Civil Service but the Anglo-Indians.

The Secretary of State declares after this long time that native civilians are not fit to serve in Burma, Oudh, Scinde, the Punjab or the North-Western Provinces. How is he warranted in saying that a civilian, who is fit to serve in Bombay or the Central Provinces, is not fit to serve in Burma or Scinde? It is only because the despatch was meant for India that the Secretary of State could make such unwarranted assertions. Could any Secretary of State for the Colonies have written such a despatch for a colony?

63. The *Dacca Prakash* of the 17th June says that the English, who profess to have won India and to keep it by their own prowess, still tremble to think of the mutiny, and have been mightily frightened by the smearing of the Bihar trees with mud intermixed with hair. This fear has wrung from Sir Richard Temple the admission that it is the interest of the English Government to promote quarrels between Hindus and Musalmans and between zamindars and raiyats—an admission by no means creditable to a civilised Government. The truth now told by Sir Richard is, however, one that has long been known to the people of this country.

This policy of dividing the Indian people would not have been considered so reprehensible, if the Indian people had been disloyal to the English Government. But on Sir Richard Temple's own admission, the princes as well as the great body of people in India, are attached to British rule, and it is only those who have received English education that desire its subversion. Englishmen should now see that they acted foolishly in introducing among the Indian people an education which, by teaching the European nations the principles of liberty, equality, and fraternity, has converted them into Fenians and Nihilists, who have made it their business to destroy all Governments with the help of dynamite. The English Government should have provided for the instruction of Hindu youths in their own shastras, which teach that the sovereign should be looked upon as a god. Short-sighted Englishmen think that they can safely

DACCA PRAKASH,  
June 17th, 1894.

The dangerous element in Indian society.



despise the weak Indian people. But they fail to see that with English education, Fenianism and dynamite, too, have come to this country, and that a hundred Fenians can blow up all Englishmen in India with the help of dynamite. The minds of those natives who have received English education are full of discontent, because the Government cannot provide employment for all of them, and because they see the rights of their countrymen repeatedly trampled upon.

These men are not only a danger to the English Government, but to their own community as well, for they have introduced many vicious practices in society. They have also introduced many new diseases in the country (such as cholera, influenza, malaria, and hysteria) by forsaking their ancestral ways.

DACCA PRKASH,  
June 17th, 1894.

64. The same paper says that people are frequently run over, even on the wide Nawabpur road in Dacca town, in consequence of rash driving by Englishmen. The other day a Musalman boy was run over by a carriage driven by an English lady.

SOM PRKASH,  
June 18th, 1894.

65. The *Som Prakash* of the 18th June says that it is clear from the Lieutenant-Governor's Darjeeling speech that not only is the Government partial to Christianity, but it wants to convert the people of this country to that religion; and His Honour has seen in the Hindu revival a cause of alarm to the Christian missionaries.

Sir Charles Elliott on the Hindu revival.

Hindus do not object to the Christian missionaries preaching their religion, and doing various other things in the name of religion, throughout the country. And why should the Lieutenant-Governor become so anxious when the Hindus, profiting by their experience, are once more showing a better regard for the religion of their forefathers? But Sir Charles has spoken out his mind: the policy of the British Government in India is to convert its people to Christianity.

DAINIK O-SAMACHAR  
CHANDRIKA,  
June 18th, 1894.

66. The *Dainik-o-Samachar Chandrika* of the 18th June cannot understand on what principle Lord Lansdowne considered competitive examination suited to English candidates but not to native candidates in the recruitment of men for the Civil Service.

The simultaneous examinations despatch.

His Lordship said that if the system of competitive examination was applied to the natives, men would enter the service who did not come of respectable families and who had no social position. But it is to be asked if the competitive examination in England does not permit of English candidates without social position entering the service. It is a well-known fact that since the abolition of the Haileybury College and the establishment of the competitive examination system it is not respectable Englishmen alone who have come out as Civilians. If such had been the case, India would not have had to see among her civilians a shoe-maker's son as a Secretary, a mehter's son as a Magistrate, a blacksmith's son as a Commissioner, and a fisherman's son as a Judge. Again, when the competitive examination has been considered as affording the best test for the selection of candidates for all services in India, from the Provincial Service down to the Subordinate Police Service and the Secretariat Clerical Service, why should it not be considered suitable for the selection of Indian candidates for the Civil Service? If the competitive system is considered a bad test on the ground of its allowing candidates without social position and respectability to get through it, it should be abolished in regard to all services in India, and also in regard to the recruitment in England for the Indian Civil Service.

But if the competitive system is abolished, selection will be the only alternative left. And selection is not an unimpeachable system, because it is well known in India that in the days of selection and patronage a Commissioner's barber's son could become a Deputy Magistrate, and a Secretary's peon's son a tahsildar. What guarantee is there, then, that selection will bring into the services only men of high caste and social position?

The writer has been astonished to hear an English Viceroy talk of social position, when the grandson of a mehter, who has amassed a fortune by plying his mean trade, is considered by Englishmen a man of social rank and position.

SALAH DAINIK,  
June 19th, 1894.

67. The *Salah Dainik* of the 19th June says that a rumour prevails in the town that with the object of removing the impression created in the public mind by his taunting remarks regarding the Hindus in the course of his Darjeeling speech, Sir Charles Elliott will address a meeting at

A rumour about Sir Charles Elliott addressing a meeting at the Town Hall.



the Town Hall. The writer cannot vouch for the correctness of the rumour, but he can say this much only, that his conduct on the occasion of the Jury agitation has shown that His Honour admits errors after having made them.

68. The *Dainik-o-Samachar Chandrika* of the 19th June says that the people of India have not been so sorry at the refusal of Government to hold a Civil Service Examination in India, as they have been at the action of the

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 19th, 1894.

The simultaneous examinations  
despatch.

Secretary of State in bringing forward arguments in support of the refusal, which are calculated to compromise not only the Government, but the Parliament itself, and the whole British nation. Indeed, there is not a single argument in the despatch which has not been already completely refuted, and which the people of India do not consider perfectly fallacious. Rather than bring forward such worthless arguments, the Secretary of State would have done better merely to say that Her Majesty's Secretary of State will not consent to the proposal to hold the Civil Service Examination in India. As it is, many people are saying that the Secretary of State has written the despatch with the following objects:—

- (1) To create, at the instigation of the Government of India, ill-feeling between Hindus and Musalmans, Bengalis and Sikhs, and Parsis and Rajputs.
- (2) To mark his sense of displeasure at the progress and aptitude for Government service of the Bengali Hindus.
- (3) To insult the Bengali Hindus.
- (4) To throw greater facilities in the way of Englishmen who seek livelihood in India.
- (5) To set the Musalmans against the Hindus, by showing more favour to the former.

The question of the strength and permanence of British supremacy in India has been raised by the Secretary of State, evidently with the intention of frightening the men of his party into silence or acquiescence in his views. But it is clear that he has, by doing so, paid a very poor compliment to the common sense and intelligence of his countrymen.

The despatch with its worn-out and worthless arguments will not bring conviction to either the people of India or the people of England.

The writer fails to see how Lord Reay came to support such a despatch, nor can he say if Lord Ripon is gone to sleep just now.

69. The same paper of the 20th June has the following:—

Alarm and uneasiness among  
Anglo-Indians.

Why so much alarm and uneasiness? Why so much commotion both in England and in India? Why are the Anglo-Indians making such bustle, and why are they so agitated? Why such sighing in Bihar? Why the long articles in Anglo-Indians newspapers? Why articles based on those articles in the newspapers of England? Why such frequent looking in the direction of the army? Why so many schemes? Why such fear of disturbance at this time of profound peace? Why such waves in the stream when there are no winds? There is no wind, no storm. Why, then, so much apprehension? Why such fear of sudden danger? Why such distrust and suspicion? Tell us why all this groundless fear?

DAINIK-O-SAMACHAR  
CHANDRIKA.

The people are not afraid? Why, then, so much fear on the part of the Government? Why do the officials feel it necessary to adopt so many precautions? Why are the Anglo-Indians at their wits' end? Are they really alarmed? Or do they show signs of fear only with the object of inspiring fear? It alarms us to see Englishmen in such fear. The cow that has been scathed in a fire trembles at the sight of vermilion-coloured clouds in the sky. But not to speak of vermilion coloured clouds, there is not a speck of cloud of whatever kind in the sky. The political sky of India is serene and cloudless. Look, how the stars are shining all round, how the moonlight of peace fills all space. Why, then, so much alarm and uneasiness?

The *Capital* newspaper of Calcutta is an Anglo-Indian paper. Its editor is an Anglo-Indian; its readers are Anglo-Indian; its manager is an Anglo-Indian. Everything connected with it is Anglo-Indian. The *Capital* warns Lord Elgin and the Indian officials, and says:—

- (1) It should be seen that what was done by the Government in Manipur is not done again anywhere. The Government's action in that connection



made every native prince in India uneasy, and that uneasiness perhaps still exists. Lord Elgin should re-assure them, and prevent the possibility of such a mistake in future.

It is true that the Government's action in Manipur caused at the time great alarm, uneasiness, and pain; but all that is now allayed. Everybody hopes that what took place through Lord Lansdowne's fault will never take place again. The *Capital* therefore might have omitted this reference to Manipur.

The *Capital* had Hyderabad in its mind when it referred to Manipur. The Resident, Mr. Plowden, interferes with the freedom of the Nizam at every step. The *Capital* therefore requests Lord Elgin to keep an eye on Mr. Plowden. It is annoyed to see every native State in a state of uneasiness on account of the Residents and Political Agents. It is not prepared to encourage their interference in matters in which they should not interfere. It has therefore warned Lord Elgin, and has glanced at Hyderabad in referring to Manipur. But there is no reason for alarm and uneasiness even on this account. The catastrophe brought about in Manipur by Lord Lansdowne and his Quinton has been a good lesson. Quinton's punishment followed close upon his folly, and if Lord Lansdowne has a human heart he must now be repenting what he did. The English Government, too, has become warned. Even the Native Princes see that what took place in Manipur and Cashmere is not likely to take place again. There is therefore no reason for alarm and uneasiness. It is also quite practicable to warn Mr. Plowden.

(3) The *Capital* also refers to the cadastral survey in Bihar. There can be no doubt that both the zamindars and the raiyats are pained at the survey and dissatisfied with the survey establishment. Everybody has wailed and is wailing still. Everybody yet hopes that relief may come, and that Lord Elgin will probably give some good advice in this connection to the Secretary of State. But the Government and we all see that though the zamindars and raiyats of Bihar are grieved, they will all remain attached to British rule and will never be disloyal. The hearts of the people of Bihar are breaking, and they therefore open their lips from time to time; but thus much and no more. Disturbance and rebellion will never occur in Bihar. A Government should not, however, pain its people, and this is why the *Capital* and we, too, warn Lord Elgin.

(4) The *Capital* has referred to the income-tax. Like ourselves, it knows that the income-tax, or for the matter of that any direct tax whatever, is unsuited to India, and that the levying of such a tax cannot fail to lead to oppression of the people, and it says this like ourselves. But even if the people of India are exasperated by the levying of this tax, they will never cease to be attached to British rule. There is therefore no reason for alarm and uneasiness. As it is, however, the duty of the Sovereign to please the people, the *Capital* takes this opportunity to warn Lord Elgin, and so do we.

(5) The *Capital* has forgotten to refer to the exchange compensation. All the Anglo-Indian officials are very much delighted because they have got this compensation; but the entire Indian people are grieved on account of it. When one is hurt one is pained.

The burden of this compensation has been laid on the Indian people. Lord Elgin should therefore warn himself. But the Indians will never be hostile to the English Government for this reason. How can those be hostile to the English Government for such a trifling reason who can lay down their lives for it? They may be hurt, grieved or alarmed, but they will never be hostile or disloyal. Still, as the sovereign should never pain the people, there can be no harm in warning Lord Elgin to be careful.

(6) The *Capital* has made no reference to the quarrels between the Hindus and Musalmans. We, however, do so. If the officials act wisely, there will be no fresh trouble in this connection. No good whatever will be done by intimidating the Hindus by displays of musket and powder. No good will also result from the officials venting their spleen against the *gerakshani sabhas*. It is justice that should be relied upon. If Government unjustly encourages cow-slaughter by the Musalmans, the Hindus will not always remain quiet, but will get excited from time to time and fight with the Musalmans, placing thereby the officials in difficulties. But in spite of such grave reasons for dissatisfaction, the Hindus will never rebel. Nothing can destroy the loyalty of the loyal Hindu.



We are quite at our ease on this score, and the Government, too, can enjoy equal ease. But for all that, the Government should see that the feelings of the Hindus are not wounded again and again. The evil will be remedied if the officials act in a spirit of justice. Lord Elgin should command the officials to act in a just spirit. The *Morning Post* says that all difficulty will be over if only Sir Charles Elliott of Bengal and Sir Charles Crosthwaite of the North-Western Provinces are sent away. We do not know from what motive and in what mood our contemporary has said this, but what he has said is not altogether meaningless. It is our belief, however, that if Lord Elgin shows himself a strong man, neither of the two Sir Charleses, whether he of Bengal or he of the North-Western Provinces, will be able to go wrong. It is only when the helmsman is not strong that the oarsmen can take the boat into a wrong channel.

(7) The *Capital* has not referred to the Jury notification; nor shall we. We shall not blame Government for an evil that has been remedied. When the British Government sees that Sir Charles of Bengal did a very wrong thing by issuing the Jury notification, and that Lord Lansdowne did something still more wrong by supporting that notification, Lord Elgin, too, must see that. There is no need, therefore, of referring to the matter.

(8) The *Capital* has referred to the Opium Commission. Many Englishmen in England and India, as well as many newspapers in England, have talked of that Commission. Colonel Malleson and other Anglo-Indians in England have also talked of it, and many are doing so still. It is true that many people in India were annoyed at the appointment of the Commission, and many were dissatisfied when they heard that India would have to bear a portion of the expenses of the Commission. But everybody is now at his ease, seeing that the opium trade will not be abolished. If that trade be abolished, India will suffer a loss of revenue amounting to 6 or 7 crores, and many will suffer, or probably even die before their time. But even if that trade is abolished, India will not certainly rebel. There is nothing that can make India rebel again.

(9) The Indian people are displeased because a duty has not been imposed on English cotton yarns and fabrics. Many Englishmen in England and India are talking of this action of the Government. Many say that it is things like these that will make India rebel. No Indian, however, shares this fear of a rebellion. The English Government has certainly done a great wrong with a view to pleasing Manchester. But this is not the first time that the English Government has done such a wrong. And when India did not rebel for such a reason on any previous occasion, it will not rebel for such a reason now. Means should nevertheless be adopted to keep the Indian people satisfied. It is the duty as well as the interest of the sovereign to keep the people in humour.

(10) The Indian people are hurt and grieved that the Civil Service Examination will not be held in India. But they will not on that account cease to love British rule. The Indians believe that what has not been done this time will be done next time; what has not been done now will be done hereafter; what was not done in 1896 will be done in 1900. Why will the Indian people be dissatisfied with the English Government? The Indians will cry, clamour, press their claims and try heart and soul to make the English Government take the right course. But they will never be hostile to that Government. Why, then, so much distrust and suspicion? Why, then, so much alarm and uneasiness?

(11) The *Capital* has referred to the Consent Act, and so has Colonel Malleson in England. It says that it is wrong to interfere with the social and religious practices of the Indian people and that it is such interference that has annoyed that people and made them uneasy.

Even Lord Lansdowne and his Councillors perhaps now see that they did wrong by interfering with the social and religious practices of the Indian people. The English Government, too, should see this. The *Capital* says that the evil which has been done should be remedied, hinting perhaps thereby that the Consent Act should be repealed. That Act certainly ought to be repealed. When it has been clearly proved that there was no need of altering the provision in the Penal Code relating to consent, and when the only effect of the alteration has been to pain the Hindus and Musalmans, it is clear that a return to the former state of things is expedient. We hope Lord Elgin will attend to what the *Capital* says.



But no disturbance was brought about by the Consent Act when it was passed. Why should we apprehend any disturbance on account of it now? There is no reason for distrust and suspicion, for alarm and uneasiness. We for ourselves are not alarmed or uneasy, and nobody ought to be so. The Government, too, does not seem to be uneasy. But the proceedings of certain officials require to be closely watched. All the officials and Governments in this country should see that the Indian people are given no occasion to get offended or to become sorry. It need hardly be said that the head of the Supreme Government of India, Lord Elgin, should attend specially to this point.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 21st, 1894.

70. The *Dainik-o-Samachar Chandrika* of the 21st June refers to the only objection made by the Madras Government against the holding of the Civil Service Examination in India, namely, the impracticability of holding in this country a sifting and satisfactory oral examination like that which is held in England, and meets it as follows:—

If competent men can be found in this country to conduct high and difficult examinations like the D. L. and Premchand Roychand Scholarship Examinations, why cannot competent men be found to conduct the Civil Service Examination in India? There is not a dearth of learned men in this country. There are learned Professors in the three Presidency Colleges and in the other Government Colleges in this country; there are learned Judges in the four High Courts and in the one Chief Court in this country; there is a learned Director of Public Instruction in each province, and there are learned men in the Legislative Councils.

Even if these learned men are not deemed competent to conduct the oral examination, the questions for that examination may be brought from England with their answers printed.

If that arrangement, too, is not found satisfactory, an examiner may be imported from England every year. India will not surely grudge an annual expenditure of 10 or 12 thousand rupees on that account.

#### ASSAM PAPERS.

SRIHATTAVASI  
Second fortnight of  
Jyaistha

71. The *Srihattavasi* for the second fortnight of *Jyaistha* says that two horrible murders and a case which comes very near to that offence, happening in the course of a single month, have filled the people of Sylhet with a feeling of insecurity the like of which was never before felt in that town. Such crimes are possible in Sylhet only because the town is guarded by no more than 25 or 30 police men. Besides, there are places, like the other bank of the Chhara, near the town which are the rendezvous of bad characters, but of which the authorities take no notice. With the present police arrangement there is nothing to prevent criminals from escaping by the daily steamer after commission of crime.

The people fully expect that when the head of the district has been exerting himself, the culprits in the above cases will be traced. But they will be sorely disappointed if they are not found out.

The town outpost near the line ought to be removed to Kalighat, where it was formerly located. An outpost should also be established on the opposite bank of the Chhara.

SRITHATAVASI,

72. The same paper says that this year again heavy rainfall has inundated the most part of the Sylhet district, and crops have been totally destroyed. Since last year, the people have been able to save little, and scarcity this year will cause a very large number of them to die of starvation. Government is not likely to give relief to any large extent, and the consequence will be that crimes will vastly increase.

PARIDARSHAK,  
Second fortnight of  
Jyaistha.

73. The *Paridarshak* for the second fortnight of *Jyaistha* says that the recent daring thefts and dacoities in Sylhet have filled the residents of the town with horror. People fail to understand why Government should "keep more territory than it can properly manage." It was expected that the town police, after its transfer to the hands of Government, would increase in efficiency, but the only mark of



efficiency at present visible is that it has been reduced in number, the town being now guarded by only thirty constables.

If such crimes are to be prevented, better arrangements should be made for night watch. The District Superintendent of Police should also see that the constables, who are all local men, do not visit their homes while on watch.

74. The same paper says that heavy rainfall has completely destroyed the crops in Karimganj and other places in the Sylhet district. Rice is selling at Rs. 5 to Rs. 5-4 per maund. Many people in these places are already hardly getting a meal in a day.

PARIDARSHAK,  
Second Fortnight of  
Jyaishta.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 23rd June 1894.



